The Congregational Quarterly

EDITORIAL.

FOR some years now there has been speculation as to which of the politicians of the Right would assume the *rôle* of British Dictator. Sir Oswald Mosley's attempt was obvious, while there have been indications that both Mr. Winston Churchill and Lord Lloyd were not without aspirations in that direction. What nobody had done, even in the wildest speculations, was to spot the Minister who would be in charge of ecclesiastical organizations, "boss" the Churches, and tune the pulpits. It has been left, appropriately, to the Minister for War to cast himself for the part, to acquaint the churches with what is heresy, and to tell their leaders what they ought to do with recalcitrants. A word in season to this gentleman may not be out of place. Organized religion may be in the doldrums, but if Mr. Duff Cooper really believes that the Churches will be so supine as to accept his dictation, all we can say to him is "Little man, you'll have a busy day".

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THE Government has had a very bad quarter, even more in its domestic than in its foreign policy. Its Education Bill has flouted all educationalists; nobody engaged in the work of education has a word to say in support of the exemption proposals. Its Coal Mines Bill, amended at the behest of the coal owners, who have shown themselves in recent years so unprogressive and selfish that even Conservative politicians and newspapers have in large measure lost sympathy with them, has had to be withdrawn. The unhappy Budget leakage business was an additional and unexpected blow. Mr. Attlee is winning respect as Leader of the Opposition, but the Labour Front Bench is uninspiring: the Government majority is so amorphous, its leadership so flabby, that if Labour had a single outstanding personality who could speak with the moral fervour of a Bright, the walls of the National Jericho would fall in a night.

About foreign politics we can scarcely trust ourselves to write. If the Government had had the courage to stand up to France at the beginning Italy would never have ventured on her Abyssinian campaign; nor would Germany have followed her example, realizing that the unity between France and Britain was superficial only. At the moment the Government seems to have no policy; they are merely waiting to see if anything turns up; after all Mussolini is probably certain to die within the next 30 years or so! Those who denounced

"Wait and see" seem to have adopted it as a motto. Mr. Baldwin looks to be missing his opportunity; he has been greatly respected by those who differed from him in politics, and he could have secured far more than their passive acquiescence had he given a lead. At present he is bewildering those whom he does not exasperate.

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We do not know at which to marvel most—the achievements of the Webbs in gathering together and co-ordinating the immense amount of information which fills the 1,200 pages of *Soviet Communism*, or that of the Soviets which they describe.

It is the cheap and easy way to depreciate both achievements—to say the Webbs see Russia through rose-coloured glasses and to belittle the Bolshevist success. The reader without any partiality for communism cannot but be struck by the objectivity of *Soviet Communism* (Longmans, 2 vols., 35s.), especially in Vol. I. And he must be likewise impressed by the way in which, over one-third of the world's surface, the effort has been made to secure universal participation in public administration and to recast the economic and social life of the entire community—health, habits, occupation, civilization. To find Trade Unions with an intense interest in increasing the productivity of the nation's industry, endeavouring to get the utmost output at the lowest cost; to see Russian self-analysis and introspection re-appearing in what the Webbs call "the characteristic Bolshevik habit of self-criticism"; to read of the astounding increases in output of soil and factories, or, to take an example, of the way mechanized bakeries have transformed the quantity and quality of bread; to read

> of the deliberate planning of all the nation's production, distribution and exchange, not for swelling the profit of the few but for increasing the consumption of the whole community;

—but the story is endless.

We recommend all students to get these two volumes, which will for long be the authoritative book of reference in England. One thing the authors might have done for us: provided a Glossary of terms and abbreviations. Sentences like

> Centrosoyus itself makes large purchases by standing contracts with kolkhosi and incops

appear by the hundred.

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Here is an outstanding example of prophecy gone wrong. John Stuart Mill, writing on the defeat of the Reform Bill in 1831, said that it sealed the fate of the Church of England, for only two Bishops had voted for the Bill, five stayed away, and the rest voted against it. This had brought upon the Prelacy the brunt of public indignation:

> Every voice is raised against allowing them to continue in the House of Lords, and if I do not express my conviction of their being excluded from it before this day five years, it is only because I doubt whether the House itself will last so long.

The House of Lords is like the "sick man of Europe" and the Episcopal Bench like a creaking gate!

* * *

THE May Meetings seemed decidedly above the average, with a virile address from the Chair, the adoption of a much more effective method of presenting the Council Report, and the inauguration of a new effort to revive the work of the churches (we wish a better title than "Inner Mission" could be found). It would be an excellent discipline if the Chairman of the Union were to rule the words "difficulties" and "problems" out of order for a twelve-month. All our visitors at the Monday Assembly spoke of *their* difficulties in order not to be out of tune! If for a year we could all talk about the greatness of our common task, the inspiration of our common faith, and the vision and courage which we can gain only by waiting on the Lord and Master of all, what a difference it would make!

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WE cannot but think that progress in the way of reunion between the Churches would be much more rapid if friendship and co-operation were more obvious when Christians and churches are in close contact. It is not much use for Free Churchmen to proclaim the beauties of reunion with the Anglican Church long before they have themselves learnt to work together. The existence and rivalry of the Free Church Council and the Federal Council of Free Churches are in themselves a scandal, and while overlapping is not so blatant as it was, yet there are many examples of competition rather than co-operation, of denominational self-assertion rather than denominational self-sacrifice. Sometimes, too, those who ought to set a good example are the worst offenders. It is to those entrusted with the work of training men for the ministry that the churches have a right to look for leadership, but there, despite all the boasted co-operation, competition seems most unrestrained. Cambridge and Manchester have three Free Church colleges, Leeds has three in its vicinity, Bristol has two, and the Baptists are proceeding with their scheme to build a college in Oxford. The spectacle is enough to make angels weep. Money and personnel are being squandered—no milder term will do—at a time when many people in the churches are making heroic efforts and splendid sacrifice. And it is hard to see where there is any gain, unless it be in the multiplication of Principals and Professors who proclaim the benefits of episcopacy and the glories of Establishment while passing by their Free Church brethren on the other side. Then, too, the protagonists of reunion are not always exponents of closer co-operation in their respective spheres. How

slow we are to recognize that any real union must grow from within, not be imposed from above. Sometimes it is impossible to get Free Churches even to unite in any way for services during the holiday month. Each church must maintain its own service, just as each denomination must have its own college wherever possible. "Friends of reunion" who should be working hand in hand with those nearest to them ecclesiastically, showing union in being, often plough a lonely furrow in their own neighbourhoods when they are not at the ends of the earth discussing reunion with Anglicans, Orthodox, and —Martians.

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WE suggest that there should be a close season for remarks like "Congregationalism will not work in—the cities—the countryside—the colonies—the mission field", and that all those who proclaim the supreme advantages of the Presbyterian or any other system should depart from Congregationalism until they can be loyal to it. Why some people in all spheres of life delight in proclaiming the weakness of the societies to which they belong while exalting the virtues of the other societies is one of the mysteries of human nature. As to the practicability of the Congregational system, the fact is not that Congregationalism does not work, but that it is fast wedded to an obsolete technique. There is nothing in Congregationalism to suggest that each church must have its own building and its own paid minister. It is only because people are so blind as to assume that these are essentials that they think it is Congregationalism that has broken down. Once get back to the system that was once so effective, which holds that a church is not a building but a fellowship, every member of which rejoices in and gladly bears his responsibilities, and the strength of the Congregational system will again become evident. Meanwhile until that is recognized we must listen to interminable discussions about churches, all of whose members are kings and priests unto God, having "half a minister", "a third of a minister", and "a quarter of a minister". It is more than time that we realized that "other times, other manners", and acted on the belief that there must be differing methods to suit the different stages at which human society has arrived. In some new districts perhaps the most necessary thing is a building and a staff of paid workers, but what is requisite there is perhaps the last thing required in other places and stages of development. Perhaps the most crying need at the moment is for Congregationalism to be willing to experiment, to strike camp and follow the cloud and fire.

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STATE the author and fill in the missing seven words in the following quotation:

> To us the Church is not the priesthood, the ritual, the form of sacrament or government; it is the society of Jesus. We find

its germ-cell in the little company of brother disciples gathered round the Master in common talk and at a common table. The entire aggregate of the Christian Church throughout the world is formed by the repetition, multiplication, and reproduction, in ten thousand varied forms, of that germ-cell; it is the development of the original communion of Christ and His spiritual brethren. Wherever that society is reproduced, — — — — — — —, in the companies of friends and brothers drawn heart to heart by the music of His name, there is the fellowship of the first ages; there is visible by its looks of gladness and affection, and audible by its songs of praise and words of sweet counsel, the authentic and living Church of Christ Jesus the Lord. "Where two or three are gathered together in My name, there am I, in the midst", He said. That sentence is the charter, and the rule, of our Church life.

No, the answer is not R. W. Dale's *Congregational Principles*. It is G. G. Findlay in *The Church of Christ as set forth in the New Testament*, and the missing words are "in a Methodist class meeting or elsewhere". From the same book we take the following:

The ministry exists for the sake of the Church, and arises out of the Church, not *vice versa*. We disavow sacerdotalism; we disavow, also, clericalism, which is a distinct and only less dangerous perversion of Church office. The apostles were disciples first, and brethren first, before they were apostles. They were disciples and brethren always and to the last . . . . Christ's people are a spiritual people, filled with the Holy Ghost; and every one of them has spiritual qualities and spiritual duties, and preaching, teaching, public prayer, the care of souls—in all these the ministry has a principal and directing part, but not an exclusive property. Even in establishing the sacraments, and committing them to His apostles, our Lord does not prescribe their administration by a definite order of men. That the two sacraments should be ordinarily dispensed by those who are set apart to preach the gospel is in our view a matter of obvious fitness, and belongs to the doing of things decently and in order. It concerns the well-being, not the very being, of the Church.

An easier conundrum perhaps is this. After dreaming a vivid dream the following words were entered in a diary. Guess the date of the diary:

I could not help reflecting much on the psychological aspects of such a phantasy.

No, it is not by a disciple of Freud. The entry is in the diary of the Rev. T. G. Horton, father of Dr. R. F. Horton, the date 6th January, 1860.

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Father Hebert, in an article on "Open Communion" in the April *Church Quarterly Review*, quite frankly says:

> When Anglicans have admitted that Free Church ministries are "real ministries of God's word and sacraments", surely they have never intended to imply that these ministries mean the same as the episcopal ministry of the Church; they have been acknowledging the patent fact that these ministries have been blessed by God and used by Him for His glory.

The "open communion" he favours is suggested by the words:

> But since the reconciliation of Nonconformists with the Church must be their re-absorption into the Church, our reunion with them will consist in the restoration of an "Open Communion" that will then not be limited to small groups on special occasions; for the Communion of the Church will then be "open" to them all on all occasions, and our traditions and theirs will have been united in a common confession of the orthodox Christian faith.

Father Hebert goes so far as to suggest that at Joint Conferences a hymn be sung by the Free Churchmen while the Anglicans are celebrating, and *vice versa*. The trouble with so many of these apologists is that they do not take the trouble to understand the theory of Churches other than their own. Father Hebert writes:

> I have heard a Congregationalist friend warn one of his brethren against taking out of its context the Congregationalist insistence on the rights and responsibility of the local congregation. In the Savoy Declaration of 1658, he said, this point comes at the end of a massive exposition of the theology of predestination and election. Thus, in its original and proper context, the declaration of the responsibility of the congregation is not a declaration of the rights of man, but depends on the work of God: the members of the congregation are those whom God has chosen and called to be saints. If *that* is Congregationalism, we can begin to talk, we can understand one another!

But Father Hebert ought to have learnt in his college days that that *is* Congregationalism. He and his like put up arguments merely to knock them down again.

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THERE is one marked omission in the article "Fifty Years in Oxford" which Dr. Selbie has contributed to our pages. Naturally no reference is made at all to the part played by the writer himself in the life of Mansfield College and of the University during the 50 years. After his student days and a spell as tutor Dr. Selbie returned to Oxford as Principal of Mansfield in 1909. He had no easy task in following Fairbairn, but nobody could have been more successful. Hundreds of men in all parts of the world—and not only in the Congregational ministry—owe more than they can assess to Dr. Selbie's frank and fearless witness at Mansfield. He was a fine teacher in the classroom, a professor whose experience in the pastorate and gifts as a preacher made the sermon class abundantly useful, and a friend

who never failed. The services he conducted in Mansfield Chapel meant a great deal to successive generations of undergraduates, and the present writer is but one of many whose lives received indelible impressions from Dr. Selbie's preaching. It would not be fitting to let the *Congregational Quarterly's* recognition of the Mansfield Jubilee pass without adding to its commemoration article a tribute to the one who, after Fairbairn, has served the College most faithfully.

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We are glad that the Chairman of the Congregational Union in his address from the Chair spoke of the Congregational Historical Society and the need for a standard edition of the works of the Early Independents. The Society is now inviting Congregational Churches to become corporate members paying an annual subscription of 5s., following a practice which has been very successful in the Presbyterian Church of England. The fee for Life Membership for individuals has been reduced to five guineas, and all who desire that adequate attention should be given by the denomination to the story of the past should become members.

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Will the Moderator concerned please discover the Congregational minister, one-time at Staithes, who owes Dame Laura Knight 10s.? (See *Oil Paint and Grease Paint*, p. 86.) About 1898 he commissioned the youthful artist to paint a water-colour of the "magnificent rostrum" ("Magnificent rostrum", Dame Laura? At Staithes?), and although pleased with the picture "went away without paying the ten shillings he had offered me to do it". This seems a case for the Bowdler Fund. Or is it the Distress Department?

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The Tenth Congregational Theological Conference will be held at Westminster College, Cambridge, from July 6th-9th, the Rev. Norman Goodall presiding. The subject of the Conference is "The Christian Conception of Community", and the following speakers have been arranged:

Monday, 6th July. 5.30 p.m. The Teaching of Jesus Concerning Community. Prof. W. F. Lofthouse, M.A., D.D.

Tuesday, 7th July. 10 a.m. The Conception of Community in the History of the Church. Prof. C. J. Cadoux, M.A., D.D. 5 p.m. The Psychological Basis of Community. Dr. F. E. England, M.A.

Wednesday, 8th July. 10 a.m. Political Theory and Community. Prof. H. F. Lovell Cocks, M.A., B.D. 5 p.m. The Present Challenge. Dr. J. H. Oldham.

Thursday, 9th July. 10 a.m. The Way Forward. The Rev. B. C. Plowright, B.A., B.D.

All who wish to attend the Conference should communicate at once with the Rev. B. C. Plowright, B.A., B.D., 41, Wrottesley Road, London, N.W.10. We hope to publish the papers in our next number.

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Is there something in nicotine which dulls a man's ordinary sense of courtesy and self-forgetfulness? On most trains throughout the country smoking carriages are to non-smoking in the proportion of five to two, but that does not prevent smokers from using carriages reserved for those who prefer to breathe air free from tobacco fumes. A casual "Do you mind?" is sometimes offered, but often not so much as that. There are people who cannot stand tobacco smoke, there are smokers who want to work on long journeys in air as fresh as they can secure. Why should they be at the mercy of men (or women) who are too careless to use the carriages provided for them, too rude to refrain from making others suffer for their habits, too weak to go without tobacco for an hour or two? Twice in one week we saw men enter a non-smoking carriage with one vacant seat, and smoke throughout a long journey, and they did not look rude, discourteous, or selfish. Were it not that most smokers are invariably considerate and obedient to rules we should be disposed to blame either the nicotine or the power of habit.

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It must have been a journalist's son who, when asked what a synonym was, replied "It's a word you use when you can't spell the other one". And it was a Lancashire preacher who looked over his large congregation on Anniversary Sunday and said:

> I realize that there are many here who will not be with us again until next Anniversary. I take this opportunity of wishing them a Merry Christmas.

In a southern State a coloured man, who was so singularly lazy as to be quite a problem, professed to be converted in a revival. His associates in the church were anxious to know whether he would now bestir himself and go to work. They received their answer when he offered a prayer with the petition: "Use me, Lord, use me—in an advisory capacity!" We seem to have met his kind in this country.

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Our correspondent writes: This year the hanging of the pictures in the Academy struck me as being particularly well done: in almost every gallery there was something which caused the instinctive response "That's just as it should be". There is no "picture of the year", and it is rather a pity Mr. George Belcher's "I dreamt that I dwelt in marble halls", good as it is, has attracted so much attention and has obscured an equally good painting, his only other exhibit, "Jas. Ferguson, Esq., with his Book". The Knights have

nine pictures between them, of which Dame Laura claims six, the two Ascot pictures not being so impressive as "Spring in Cornwall" (purchased for the Chantrey bequest) with its too predominant rainbow, the well-known "Dawn" (the deposited work), "The Show is On!", and "Ballet". Mr. Harold Knight has three good portraits, with "Laurence Olivier as 'Romeo'" perhaps the best. Mr. Augustus John never flatters his sitters; I suppose we must say "They have their reward". The President's four portraits, including one of the Archbishop of Canterbury, are dignified and truthful, while among other portraits which pleased me were Mrs. M. E. Wilson's "Memories", Mr. A. K. Lawrence's "Sir Herbert Baker", Mr. R. G. Eves's "Sir Alfred Woodgate", Mr. Gerald Kelly's "Kenneth O. Hunter, Esq." and "Peggy Penelope" (both very fine), Mr. Melton Fisher's "Lydia", Mr. Edmond Brock's "Shaun", Sir John Lavery's "Cyril McCormack, Esq." and "Grey Owl", Mr. F. W. Elwell's "A. E. Morgan, Esq.", Mr. Bertram Priestman's "Billy", and Mr. G. K. Gray's "Bridget". There are many other good portraits, with the men notably better than the women. Several bishops appear on the walls, but only one Congregational minister, the Rev. F. H. Ballard, painted by Mr. Bruce Pendred. The miniatures struck me as being much above the usual standard, a remark which also applies to the paintings of flowers. The sea-scapes are a feature, notably Mr. Julius Olsson's, which are balanced by Mr. Lamorna Birch's landscapes. Mr. A. J. Munnings has almost forsaken horses for landscapes. Mrs. Dod Proctor and Mr. Elwell have some good interiors, especially the former's "In the Kitchen" and the latter's "The Lying-in-State, Westminster Hall". Mr. F. E. Beresford's "The Princes' Vigil" is next to Mr. Eves's "Earl Jellicoe", and Mr. F. O. Salisbury's "The Heart of Empire"—St. Paul's at the Jubilee Thanksgiving—naturally drew many eyes. Among the sculpture is Mr. Paul R. Montford's statue of John Wesley, and Sir W. Reid Dick's model for the statue of the Earl of Willingdon erected at New Delhi, but perhaps the most pleasing exhibit is Sir W. Reynolds-Stephens's Model of the Lamb Centenary Memorial (Christ Church, Greyfriars).

On the whole, without anything remarkably outstanding, the Academy this year seems to reach a higher level than for some time past. The arrangements for the Press View were all that could be desired, but the Private View was a great squash, and one young cynic remarked that there seemed to be more paint on the feminine faces than on the canvasses.

FIFTY YEARS AT OXFORD.

By Dr. W. B. Selbie,
Principal of Mansfield College, 1909-1932.

In the year 1871 the Universities Test Act abolished subscription to the Articles of the Church of England in the ancient Universities of Oxford, Cambridge, and Durham. Nonconformists at first were slow to take advantage of their new privileges, and at Oxford ten years after the passing of the Act not more than 30 or 40 of them were to be found scattered among the different colleges. By that time, however, they had begun to feel conscious of their existence, and efforts were made to bring them together and help them to realize that they had a place and a mission in the University. This was due in the main to two men—the late R. F. Horton, of New College, and Joseph King, of Trinity, who is happily still with us. Horton's activities as President of the Union and as a persistent lay preacher had made him well known, if not notorious, in the University, and when he became a Fellow of New College he made good use of his position by opening his rooms as a centre of social and religious intercourse for Nonconformist undergraduates. In 1881 at his instance the Nonconformist Union was formed, with Joseph King as its first secretary, and James Bryce as its first President. Its main object was to provide a social rallying point for Free Churchmen in Oxford, who, as its prospectus said, "are apt either to stand in isolation or to be merged with the mass and become reticent about their religious position". Its further object was to discuss, define, and bear witness to Free Church principles. The Society began with a membership of about 30, but five years later when it was dissolved it had no less than 102 names on its books. It was generally agreed, however, that the work of this Society at once showed the need of and prepared the way for some larger and more official representation of Nonconformity in the University. There were constant discussions as to the need of such representation, and frequent visits were paid to Oxford by Free Church leaders in order to explore the situation.

It was not until the Trustees of Spring Hill College, Birmingham, suggested the removal of their College to Oxford that anything definite was done. Under the wise and statesmanlike guidance of Dr. R. W. Dale a scheme was ultimately framed for a Free Church theological college to be founded by Congregationalists and for a Free Church university pulpit. After long and careful discussion with the Charity Commissioners it was decided that the endowments of Spring Hill College should be used for this purpose, and under this scheme Mansfield College took shape and being. It was

unanimously agreed that the first Principal of the new college should be Dr. A. M. Fairbairn, then Principal of the United College, Bradford.

The beginnings were very modest and unobtrusive. In the summer of 1886 Dr. Fairbairn removed to Oxford and began preparing to start the work of the new college in temporary rooms in October of that year. I well remember calling to see him just after his arrival. He was busy in his shirt sleeves unpacking his books, and he at once commandeered me to help. For some two hours we worked hard and talked harder. I told him that I wished to be enrolled as the first student of the new college. He replied that I had already been forestalled, that he had heard only that morning from one Silvester Horne, a Glasgow student, and that he was really the first in the field. Our conversation, however, mostly consisted of a rapid fire of questions from Fairbairn about the life, habits, and ideas of young Oxford. It was typical of him that he was ready to learn everything he could from juniors as well as seniors about the life and ways of a place into which he was so soon and so admirably to fit himself. Hitherto his only experience of University life had been in Scotland and in Germany, and the way in which he assimilated and adapted himself to the new and strange conditions in Oxford was nothing less than marvellous.

The work of the College began, then, in the autumn of 1886. The staff consisted of Dr. Fairbairn himself and of Dr. John Massie, who came with the college from Birmingham and proved a tower of strength to it for many years. There were only half a dozen students to begin with, but among them were graduates from Oxford, Cambridge, Edinburgh, and Glasgow. We were a rather self-conscious little company. People were always telling us that we were making history, and we were almost unduly sensitive to the need for laying down good traditions for the life of the Junior Common Room. I think later generations would admit that we at least laid the foundations well and truly. The task was not an easy one, for there was always an unconscious conflict between those who stood for the old traditions of Spring Hill and those who realized that something rather different was needed in Oxford. The same conflict was felt on an even larger scale in the College Council, which at first tended to be merely an enlarged replica of the governing body of Spring Hill. It speaks volumes for the tact and wisdom of Dale and Fairbairn in particular that the College authorities so speedily adapted themselves to the very different environment.

In this, however, the College received welcome and somewhat unexpected help from Oxford itself. From the first the then Vice-Chancellor, Dr. Benjamin Jowett, of Balliol, was most helpful. It was through his good offices that a fine site for the new building was secured, and he was always ready with wise counsel. But it was

among some of the theological professors that Mansfield found the greatest good will and the most practical assistance. Doctors Hatch, Sanday, Driver, and Cheyne all went out of their way to welcome what they believed even then would prove a valuable addition to Oxford theological teaching. They allowed their names to appear as teachers in the College syllabus. Some of them put on special lectures in order to meet the needs of our students, and even acted as examiners in the annual College Collections. I am only expressing an opinion which was, I think, shared by all of us at the time, when I say that to all four of these great teachers the first students of Mansfield owed an immeasurable debt.

It was Fairbairn's intention from the first that all the students of the College should become members of the University, and that they should obtain and use all the help they could get from University professors and lecturers. At the same time it was always his aim to grow a staff of his own and so fully equip the College as a training ground for the work of the ministry. It is only necessary to mention the names of Vernon Bartlet, A. S. Peake, Buchanan Gray, and G. W. Thatcher, to show how well he carried out this project. These men, along with Dr. Massie, were responsible for the work of the College for at least the first 25 years of its existence. Through the work of Gray and Bartlet in particular, the College soon obtained a reputation for fine scholarship, and many generations of students gratefully remember them as teachers and friends.

Mansfield was fortunate from the first in attracting a number of able students and so setting a high standard of theological scholarship. In the first five years of its existence its students won no less than sixteen University Prizes and Scholarships—a rather remarkable record seeing that the numbers in College at this time never exceeded about 20. Fairbairn's declared object (which he stated sometimes almost too forcibly) was to improve the standard of education for men entering the Congregational ministry. In this direction, at any rate, he set an example which has been widely followed and very fruitful in results. As we have already said, part of his project was to train theological teachers, and up to the present moment, Mansfield has provided no less than 12 Principals of theological colleges and 29 professors or teachers.

This high aim was not allowed to obscure other and equally weighty considerations. Even Fairbairn was not wholly captured by the purely academic ideal. He had a deeply religious object in coming to Oxford, and he never lost sight of the necessity of bearing witness to his Christian and Free Church principles in the University. Until the time when the Chapel was opened evening meetings or services were held in the big room at 90 High Street. Sometimes these were conducted by visiting ministers, but generally they were in the hands of Fairbairn himself. At that time the prevailing tone

at Oxford was one of rather militant agnosticism. Fairbairn set himself deliberately to counter this and delivered a series of very powerful addresses in vindication of man's status as a spiritual being and in defence of revelation and redemption in the work and person of Jesus Christ. These addresses attracted crowds both of senior and of junior members of the University, and there is no doubt that at the time they produced a marked impression. At this time, too, Oxford was very much interested in the stirrings of a new social conscience. The idea of University Settlements in the East End of London was then taking shape, and all Oxford was accustomed to listen to pleas for social service from men like Canons Barnett and Fremantle, Arnold Toynbee, William Morris, and Sidney Ball. It was under such influences as these and through the enthusiasm of two of its earlier students—Percy Alden and Will Reason—that the Mansfield House Settlement in Canning Town was started. Fairbairn warmly supported the project from the first, and from that day to this the Settlement has served as a link between the College and a wider and more distressful world. It should also be added that within the College itself Fairbairn was deeply concerned to train men in the practical side of ministerial work and in the all-important function of preaching. His conducting of the sermon class was something that his old students never forget, and he certainly succeeded in sending out into the churches a number of men who have attained the first rank as preachers as well as many others who both in the pulpit and in the pastorate have maintained the high ideals which Fairbairn set before them.

For the first few years of its existence Mansfield, though *in* Oxford, could hardly be described as *of* Oxford. A good many of the more conservative members of the University rather resented its appearance and emphasized the fact that it was not in any sense a part of the University. Its students were simply members of the Non-collegiate Society (now known as St. Catherine's Society), and as such were able to use the opportunities afforded by Oxford for theological study. Fairbairn himself was regarded by many as an outsider, and though he was ultimately admitted to the University, it was not done without opposition. During the whole time of his Principalship he was not allowed to take any part in regulating theological studies. Possibly this was partly his own fault. He had a very high ideal of theological education, and he did not hesitate both in speech and writing to criticize the Oxford School of Theology. This certainly did not ingratiate him with some of the authorities. Oxford is always curiously intolerant of outside opinions and criticisms, and in this matter, at any rate, Fairbairn did not show his usual tact and judgment. He did, however, prepare the way for what came later on, and the position which the College now holds in the University would have been impossible without his pioneer work.

The Divinity degrees which had long been closed to all save members of the Church of England have now been opened; members of the Mansfield staff have for long served on the Theological Board and held various theological examinerships; the Mansfield lectures are recognized as part of the University curriculum in theology, and the only door now closed to Nonconformists is that leading to theological professorships. Most of these are still attached to Canonries of Christ Church, and nothing less than the disestablishment of the Church of England is likely to effect any change. Nothing can be better, however, than the spirit which animates the Oxford Theological Faculty. In spite of wide differences of opinion men work together there in entire harmony, and it may be said without fear of contradiction that of all the University Boards that of Theology is among the most peaceful and harmonious.

For the first six years of its existence Mansfield stood alone as the representative of Free Church life and thought in Oxford. But it had set an example which was soon to be freely followed. The founding of Manchester College at Oxford and of Westminster College at Cambridge showed that other denominations were realizing the importance of the older Universities for theological training and, it may be said, for denominational propaganda. The same spirit was evidenced in the establishment of a Presbyterian Chaplaincy at Oxford, and later on by the coming of Regent's Park to Oxford and of Cheshunt College and Wesley House to Cambridge. These indications of denominational life and zeal are both interesting and healthy, but they represent a departure from the original intention of the founders of Mansfield. The College was in no sense at first denominational or sectarian; it has always been willing to receive students of any denomination; it has had Presbyterians, Baptists, and a Methodist on its staff, and its pulpit has been freely open to all preachers of the Gospel. It will certainly be unfortunate if the current sectarian tendencies should cause it in any way to narrow its spirit and sphere of operations. So far as life in Oxford is concerned it cannot escape being influenced by these tendencies and so is driven to become more exclusively Congregational than was ever intended. In spirit, however, it remains broad and free, willing to work with all who are seeking the same ends and ostracizing and excommunicating none.

The whole religious situation in Oxford has greatly changed since the time Mansfield was founded. In those days living religion was very much at a discount. There was the usual high and dry churchmanship of the majority leavened by a little band of earnest Anglo-Catholics gathered round Charles Gore and Pusey House, and a somewhat larger company of evangelicals led by Canon Christopher and Mr. Chavasse. The Student Christian Movement was in its infancy and made no appeal to the more intellectual undergraduates,

whose attitude, as we have seen, was mainly agnostic. When I returned to Oxford in 1909 I asked a certain head of a college to tell me something of the changes which had come about during an absence of 20 years. He mentioned first the changed attitude to and new interest in religion, and suggested that Mansfield had done its part in bringing this about. This is true in so far as Mansfield stood then as it does now through its pulpit, its Chaplaincy, and its theological teaching, for a living Christian witness. As we have seen, it set an example, and other denominational developments which followed at least gave point and substance to the religious appeal. The Student Christian Movement also played its part and was mainly responsible for the growth of a new social and missionary conscience. Of late its work has tended to centre round St. Mary's, the University church, which under the guidance of its present vicar, Canon Cockin, and his predecessor, Canon Barry, has come to exercise an influence such as it has not known since the days of Newman. The recent growth of the Group Movement is but one more indication that the Christian cause is not likely to go by default in Oxford. What is needed to-day is a more active and cordial co-operation between these various agencies which are all working towards the same end. It was perhaps inevitable that the modern revival of religious interest should have followed denominational lines, but so far as this hinders united action and witness it is to be regretted.

Among the changes which have marked the last 50 years in Oxford none is greater than the change in the position of women in the University. In 1886 there were some 30 women students in Oxford hanging on to the skirts of the University. In 1936 there are 750 women undergraduates for whom all the privileges of the University are open as they are to men. It is only the bare truth to say that in every respect the women have made good. They have taken their full part in the religious life of the University, in the Student Movement, and other kindred societies. Only a few read theology, but the number tends to increase with the growing demand in schools for scripture teachers who have had some training in the subject. Mansfield has never hesitated to admit fully qualified women, some to the full course in preparation for the ministry, and others to shorter courses in preparation for teaching, especially in the mission field. Opportunities for women in the regular ministry will probably always be restricted, but there is likely to be an increasing demand for theologically trained women in schools, colleges, and abroad. As a non-residential college in a University all of whose privileges are open to women Mansfield is in a peculiarly favourable position for helping them.

Throughout its history Mansfield has been cosmopolitan as well as catholic. Among the visitors who took part in the opening of the College buildings was Dr. Ray Palmer, who brought with him

greetings from the churches and universities in America, and spoke of the widespread interest which the new venture had aroused across the Atlantic. Among the first students of the College was Howard Bliss, who later succeeded his father as head of the great American College at Beirut. He has been followed by a constant stream of Americans who come to Mansfield to complete their theological training by longer or shorter courses of study. The College has also welcomed men from Australia, South Africa, Canada, India, China, Japan, Germany, Bulgaria, and Scandinavia. If these visiting students have gained something from the opportunities available at Mansfield, they have certainly given even more in enriching and broadening the life of the College.

During the war Mansfield like the rest of Oxford suffered a sea-change. As time went on the students left for various forms of national service. Five joined the fighting forces, and two of these never returned. Two of the seniors were ordained as army chaplains, and the rest took up work either with the R.A.M.C., the Friends' Ambulance Unit, or the Y.M.C.A. In the College lectures were carried on on a reduced scale and were attended by quite a considerable number of outsiders. This was true also of the chapel services, and there was added to them a parade service every Sunday morning for Free Church cadets in training. In the College buildings there was for a short time a school for Serbian refugees, and during the last three years of the war the buildings and grounds were used as a club for wounded men. This became very popular and was attended by some 400 or 500 wounded men every afternoon.

At the close of the war we received twelve officers of the American army who began their theological course with us until they could be demobilized and sent home. As soon as the war ended the recovery of the College was very rapid, and without making invidious comparisons we may say that the first post-war years were among the best in the whole history of Mansfield.

To turn for a moment to more personal matters. The College has been very fortunate in the help it has received and in the men who have guided its fortunes. The first Chairman of the Council was Dr. R. W. Dale. He was succeeded for many years by Dr. Mackennal, and he in his turn by Sir Alfred Dale. From these men and from the present Chairman, Dr. S. M. Berry, the College has received the most faithful and fruitful service. The same is true of the two Treasurers—the late Sir Albert Spicer and Sir Arthur Haworth, who is still with us, and they and the College have been greatly helped by the two Bursars, Norman Smith and Harrison Milnes. On the College staff mention should be made not only of the life-long services of Vernon Bartlet and Buchanan Gray, but also of the help received from men like Alexander Souter, James Moffatt, C. H. Dodd, T. W. Manson, C. J. Cadoux, John Whale,

J. P. Naish, H. Wheeler Robinson, and the present Principal. We have been fortunate too in those who have undertaken chaplaincy work among Free Church undergraduates—Frank Lenwood, R. K. Evans, Alan Gaunt, W. S. Bradley, and E. R. Micklem. The debt which the College owes to others is well illustrated by the long list of founders and benefactors read every year at our Commemoration Service.

And now what of the future? Looking back to the hopes and fears which were expressed when Mansfield was launched, and realizing how largely the hopes have been fulfilled and the fears falsified, we can only thank God and take courage. In those early days it was thought by many and plainly stated by Dr. Robertson Nicoll in the *British Weekly* that the College would in a short time "become a pillar of the Church of England". So far is this from the truth that of the hundreds of men who have passed through Mansfield only eight have sought ordination in the Anglican Church. The Oxford atmosphere may not be very healthy for a weak-kneed and anæmic type of Nonconformist, but to Free Churchmen who have convictions and have the courage of them it is quite innocuous. Writing of the College five years later Dr. Robertson Nicoll himself was able to say: "To the large and hopeful catholicity and the unswerving fidelity to Nonconformist principles with which the work is carried on, every week bears witness". Another widely expressed but equally foolish foreboding was that Mansfield would be merely a little dissenting oasis in a surrounding desert, neither getting anything from Oxford nor giving to it. The whole history of the College so far tells a very different story. Its non-residential character and the fact that its students are not all shut up together but can mix freely with their fellows in the University has saved it from that bane of theological colleges—the seminary spirit. It must be remembered that Oxford is no longer the Anglican preserve that it once was. It has learned to live and let live. Nonconformity has no longer need to stand on the defensive. It has a positive message and one that is peculiarly fitted to the needs of the present generation. While, therefore, Mansfield has more than fulfilled the hopes and ideals which Dr. Fairbairn so ardently cherished, its work is by no means done. The need for an educated ministry is as clamant as ever, and Mansfield under its present leadership and with the resources of the Oxford Theological School at its disposal is especially well fitted to meet it. And that not merely on the academic side. Important as it is in these days to give a sound intellectual presentation of Christianity, it is at least equally important that men should be adequately equipped to meet the practical requirements of the modern ministry. Oxford is not without its uses in this direction, for it is no longer a backwater in the main stream of the national life. If men use well the opportunities it offers, they can learn there to be good "mixers" and

prepare themselves to face the social and economic as well as moral and intellectual problems with which modern civilization confronts us. At Mansfield, too, from its contacts with the village churches and the East End of London as well as from the intimate life of the Junior Common Room, men can add greatly to their equipment for meeting the needs of the modern world.

Above all the College stands for true religion as well as sound learning. No small part of a man's training for the ministry consists in strengthening and developing his own devotional life. We all know how continual and in a sense professional contact with sacred things tends to spoil them and deprive them of their bloom. Familiarity breeds indifference if not contempt. Yet on the other hand in the development of the spiritual and devotional life there can be nothing of force or constraint. So in the simplicity and spontaneity of its chapel services all through the week Mansfield seeks so to train men in the cult of the devotional life that worship will become to them a second nature and so increase their capacity to lead the worship of others. The Free Churches generally are becoming more conscious of their deficiencies on the devotional side. These can never be met by such changes in form and order as are often advocated. What is needed is a new spirit which will give point and expression to the love of freedom and reality for which our Free Churches pre-eminently stand.

It is to be hoped, too, that Mansfield will always retain its interdenominational spirit. In the past it has made real contributions to the cause of Christian reunion. Oxford is a strategic centre for work of this kind, and if it seems for the moment to have suffered a setback that is no reason why men of good will in all the Churches should abate their efforts to understand one another better and so prepare for a real co-operation. The story of Mansfield is only one more illustration of the important part played by scholarship in the practical work of Christian reunion. It shows how men of very different ecclesiastical loyalties can work together and, without abating anything of their convictions, discover common ground and a common purpose where they are agreed. The need for such fellowship in study and service is more widely felt than ever. Mansfield has still a great work to do not only in sending out well equipped men into the ministry and the mission field, but in helping to break down ecclesiastical barriers and re-interpreting the Christian message to this modern age in free, intelligent, and undogmatic terms.

THE TRIPLE RAY.

By Oswald W. S. McCall, D.D.
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There is perhaps no more rounded characterization of Christ than that suggested in John Newton's well-known hymn, "How Sweet the Name of Jesus Sounds", sung now by Christian congregations for something like two hundred years. I refer to the words "Prophet, Priest, and King". The characterization is more than a poet's fancy, for the *New Testament* originated it, and, particularly as one recalls the three great orders of Israelitish civilization which inspired it, the description is by no means colourless or idle.

That those orders, prophetic, priestly, regal orders, born of essential human requirements and developed for human guidance, human self-utterance, and human government should have been selected as illustrative of the functions of Christ is significant of the manner in which His own century saw Him. Christ, it would appear, has His occasions and His aspects. Lacking any one of them He is not Himself, but when He is allowed to be Himself He becomes for men a very fulfilment of all that those notable orders aimed at. As we can see, an Israel lacking prophet, priest, or king would be an Israel enfeebled and diminished. We can see that while each of these orders was distinct yet it was part of a whole, and with the others was interfused by the same people's genius and purpose and bound essentially into the personality of Israel. We can see that while each of these orders might have had a way of attracting especially to itself those who preferred it, yet if the preference should involve neglect of the other orders such exclusive bias would be bound to react unfortunately upon the whole and, at the same time, not succeed in being of real benefit even to the aspect it chose to favour. We can see that not any one of the orders was Israel, but the three, and that the order which the people least preferred might easily be the very order that they were most needing. All these things may, moreover, be seen as fair analogy of what is true of Jesus, whose saving personality is equally inevitable in each of these functions of prophet, priest, and king, and whose work is incomplete with denial of any one of them.

Strangely provincial ideas of the functions of Jesus have been able to prevail even in quarters where we might have expected something better. It is amazing, not a little perturbing, how many men notable in Christian devotion have succeeded in so departmentalizing the devotion as to keep out of it aspects of their Master such as would, in some cases, have been sharply critical of some of their ways of life.

For instance, we find Miss Maude Royden telling of a Sunday-School superintendent whom she knew. During the week he was assistant manager in a factory whose business it was to manufacture fetters for slaves in Arabia, but on Sunday he taught little children of Jesus and the love of God! The man's devotion to Jesus seems to have been sincere enough, but one wonders just what conception of Jesus he had. Then there is the interesting case of Cotton Mather, prominent in personal piety and good works in early New England, but whose mental picture of Jesus becomes a curiosity in view of the following letter:

> To the aged and beloved John Higginson:
>
> There be now at sea a shipp (for our friend Elias Holcroft of London did advise me by the last packet it would be some time in August) called *Welcome,* which has aboard it a hundred or more hereticks and malignants called Quakers, with William Penn, the scamp, at the head of them. The General Court has accordingly given secret orders to Master Malachi Hazett of the brig *Porpoise* to waylay said *Welcome* as near the end of Cod as may be and make captive of the Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshipps of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make good gayne, for his ministers and people.
>
> Yours in bonds of Christ,
>
> Cotton Mather.

Such a Christ is obviously fragmentary. But the humiliation with which we look back upon such spectacles might well be accompanied by suspicion concerning the state of our own Christian conceptions to-day. It is easy enough to see the fault of an earlier time, but is not the Church of every generation in peril of similar blindness, in peril of the limitations and passions of its own age, until, instead of being the institution with the larger vision and the surer guidance, it again and again has become in too vast measure the mere sounding-board of the prejudices and interests of its own times?

A fragmentary Christ, far from being a Saviour, is a menace, like any other half-truth. Without positive violation of any truth of Christ, but simply by leaving out of view certain aspects of Him, Christ has been successfully used to lend authority to monstrous doctrines and procedures, so that He who came to set His people free has again and again been employed to continue them in bondage.

A man should study to correct his tendency to narrow and confined understanding of Jesus. He may do this not least by earnest reference to what many others have seen in Him. Only by truer understanding can Jesus be enabled to guide mankind toward such

a Kingdom as He conceived, the only Kingdom of which He would be ready to acknowledge Himself the Lord. By what heavy foreboding did He picture Himself as saying to certain who had been free with His name, "I never knew you"?

Human experience, whether as expressed in the *New Testament* or since, must be taken under broad inquiry in estimating the rounded meaning of Christ. Such an inquiry would be found to reveal nothing novel, yet it might well gather together into one portrait features that have often been recognized separately. Christ as Prophet, Christ as Priest, Christ as King, these have each commanded strong separate recognition among us, but surely we must recognize that, united and in combination, each equally commanding with the others, these features in the face of Christ have somehow never succeeded in capturing the common imagination of the Church. They have not, therefore, been able to assume their full leadership in the re-making of the world.

Prophet: the forthright spokesman of God to His own time—Elijah rebuking Ahab, Isaiah criticizing his country's political falseness, Jeremiah, Amos, Hosea exposing corruption, selfishness, and oppression, calling for mercy and judgment rather than burnt offerings, maintaining straightness in a crooked world: Jesus is like that. *Priest*: the intimate spokesman of God to the individual soul, the breath of religion, the mystic meeting place between God and man, pronouncing pardon to the contrite, comforting with assurance of God's grace—Aaron, the Holy of Holies, and the Act of Atonement: Jesus is like that. *King*: the lord of conscience and the soul's final law, demanding allegiance first and above all other allegiances: that also is like Jesus. And thus, in this three-fold function, does the *New Testament* present Him.

I. As prophet—spokesman of God to His own time. Those who listened recognized the authentic note in Him, declared that He must be "Elijah, Jeremiah, or one of the prophets". He was a man of strong spirit, at least once being reported as looking round about Him with "anger". Under His vigorous language came custom, business, religion, and the professions. He measured strength, as only a God-conscious man could have done, with even the venerable Sabbath, a far more intrepid adventure than can be easily realized to-day—for the sensitiveness of an American toward his Monroe Doctrine, or of a nineteenth century Englishman toward his naval supremacy, does not begin to compare with a Jew's sense of the Sabbath. Jesus challenged the Tradition of the Elders, never in any generation a safe thing to do. Alas, that the excellence of "stalwart old iconoclasts" of bygone ages should monotonously and invariably be twisted by the ultra conservatives of every new age as sacred justification for their own immobility! About race hatred, too, Jesus

had things to say, selecting His illustrations where His countrymen's passion was quickest, presuming to recognize goodness in those people of popular contempt, the Samaritans. Talk about red rags to bulls! He had things to say about the selfish rich, things so searching that the parable of Dives has never succeeded in becoming one of His most popular among us. Jesus declined to share the frenzied nationalism of His time and people. When Pilate massacred certain Jews in the very shelter of the Temple, mingling their blood with that of their sacrifices, and Israel was stung to wildness by the outrage, Jesus declined to get excited. "Except ye repent, ye shall all likewise perish". Such provoking madness among His people could only lead them to wreck themselves at last, and ominously did He offer them the parable of the Barren Fig Tree. Even nations have responsibilities. See what happens to a nation when it not only fails to be fruitful but exhausts and sterilizes the ground on which it stands!

Something fearfully unsparing lies in Christ's steady observation of life and in His uncompromising comments upon people's follies and wicked frenzies. Not that He is a petty irritant, but neither is He either blind or equivocal, much less pusillanimous. Abraham, Isaac, and Jacob, the august fathers of whose approval the people had made themselves so sure, and to whom they were, as they had persuaded themselves, so conspicuously faithful, would enter into the Kingdom of God, Jesus said, but these enthusiastic devotees of those fathers would find themselves shut out. And once more, Jesus's tears over Jerusalem have taken our attention so much that we have barely realized that it was scarcely nice of Him to come right out and say such a city, with such a piety, and such a superiority complex, could really be guilty of stoning prophets! Even if she had been guilty of it once or twice why bring that up? "It isn't done"—except by prophets.

What else was it caused the Master's death? Men are not killed for healing sick bodies or for expressing mild and genial moralities; any preacher knows that he can talk for a life-time in general terms of morals and religion without getting into trouble. He may even apply his truth in a general way. It is when he selects a specific instance for the application and says, "There, that is what I mean!" that he is answered by a swift, jungle snarl. Why did they kill Jesus? What was it that, as we might say, got under their skin? How came it that He Himself should speak disparagingly of being the indefinite kind of people of whom all men speak well? Not, I repeat, that he was a mere chronic irritator, heaven forbid! He had grace as well as truth. Yet what was the pungent difference between His own brothers and Himself that He should have had cause to say to them a thing which might well startle any one of us who will sit down to contemplate it: "The world cannot hate you, but me it hateth"?

What heavy moral tragedy lies here, that in such a world as this any one of us can be the sort of man that the world is not interested to hate?

Not without significance is it that the exercise of the Church's prophetic function, while it has indeed brought upon her times of greatest suffering, has been accompanied by her experiences of greatest vitality. It would almost seem that she must choose between the exercise of this or decay. One thinks again of the Russian Orthodox Church, which in our day happens to have suffered, as a matter of fact, without the sublimity of an inward truth that justifies the suffering. But the Russian Orthodox Church was, at least from the point of view of Christ's prophetic message, in a condition of desuetude long before the deluge broke on her. Mr. Raymond Robbins, I think it is, being in Russia about the time of the Revolution, while the whole world was cracking in a veritable landslide of change, relates how he found the Church met in solemn conclave debating alterations to the ritual! It might be difficult to show, except perhaps to the most biased of juries, why such a Church should continue to exist even if it could.

Piety is not enough, apparently. From those first heroic *New Testament* days when the young Christian Church startled some and exasperated others by resisting the threatened invasion of Judaic exclusiveness, declaring that in Christ there is neither Jew nor Greek, barbarian, bond, nor free, the Church has seldom lost entirely its ability to be the forthright spokesman of the mind of God to its own time. Refusing often to stoop to the arrogance of kings, maintaining often alone the poor man's cry for justice, calling for reforms of wicked laws, indicting, in the voice of her Latimers, immorality in high places, and in her Beechers the self-interest that enslaved man, we have seen in our own time the Church trenchantly identified with the war against drink, against war, against indecent movies, and increasingly against abuses in an economic system that, instead of being the servant, has become in such bitter measure the tyrant of mankind.

While all this is true, it remains equally true, such is the power of selfishness, timidity, and fashionable ideology, that we need to be perpetually on guard against the diminishing of this ancient and proper vision of the Church. It should increase. Jesus is the Prophet. Our great Founder is not to be withdrawn from the practicalities of life. He is the inevitable critic. John Bowring writing "In the Cross of Christ I Glory" and at the same time aiding in the forcing of opium upon China; John Newton writing "How Sweet the Name of Jesus Sounds" and at the same time confessing to having been enjoying "most sweet communion" with his Lord at sea, his gorged holds festering the while with slaves from the rape of Africa—these and other examples of religious insensibility are

scarcely defensible from a Christian point of view, they smack of humbug and hypocrisy, and our abhorrence of them might be more outspoken if we could be quite sure that we are not perpetrating them again, even if in some other guise, in our own day and generation.

Jesus had great visions for the world. He believed in them ardently, and He hoped for them now. He did not intend, by detaching His fine dreams from practical life, to make them the opiate of the people. By His words He showed how observant He was of His time's tempers, His own time's, not another's—and by His blood He illustrated the extent of His sincerity.

II. Priest—the intimate spokesman between God and man in the individual soul, Jesus Christ, the mystic mediator.

There is less need to illustrate this from the *New Testament* because the Church's sense of it has been more general. The *Epistle to the Hebrews* is certainly not alone in treating of this hallowed function in our Lord.

But while there is no need to argue the function, there is perhaps a good deal of need to clarify it from the obscurantism and the rather wooden doctrines that have sometimes prevented many from feeling its human reality. We have perpetuated the use of Jewish terminology into a time when to most men it can mean nothing, and there is beyond question an increasing area of the modern mind that, repelled by what seems an unconvincing mixture of Semite ideology and strained dramatization, is in danger of being lost both to God and religion. Jesus is a priest indeed, a priest for ever, just as He is a prophet for ever, but in re-affirming this truth it seems necessary to make clear that what is peculiarly Jewish in our manner of representing it is not necessarily of its essence. Nor does the truth's essence lie in what is peculiarly Latin, or Greek, or even Pauline, but only always and eternally in what is peculiarly human. Whatever is true in Christian doctrine is so because it is a human experience, and whatever ceases to be experiential becomes at once artificial, and terminology that comes to mean nothing to experience is lifeless. We need ever to remind ourselves that Christian experience precedes Christian doctrine; it precedes the *New Testament*, and Christian experience needs ever to be re-considered as it is here and now in the new life of man, and should ever be re-spoken in the most living and illuminating fashion open to us. The doctrines were made for man, not man for the doctrines. Yet we shall wish to scrap no terms, imageries, or symbols that continue to mean something true to our life, and to mean it vividly. The less shall we wish it if they are old and honorable with use and sentiment, but they must be able to speak our living experience, and by no means shall we be patient to force our experience into unnatural conformity with the terms.

I said that Christ's priesthood is basically a matter of experience. We have found Him achieve that for us which in all centuries has

been associated with the achievement of the priest, and, because we have discovered that He does this, we therefore have used the best word to hand, describing Him as we have. He is the Priest. And if theologians, in characterizing Christ's priestly function, have had a way of going beyond nature, getting stage scenery borrowed from antique priestly rites rather confounded with actual landscape, the artificial with the real, the human invention with the divine essence, this little pleasantry need not disguise wholly from us the central suitability of the priestly theme in describing the mediatorial ministry of Christ. Truly Jesus does in our souls just what the theme suggests. The priestly rites are both local and temporary, the priestly function is universal and forever. An important distinction is here.

Some men arouse the worst in us, some men arouse the best. That is a matter not of doctrine, but of experience. Some men make us conscious of God, some awaken the devil. Nero leaves us with a bad taste in the mouth, Petronius at least affords us a sense of elegance, but Jesus, has not He, too, His effects upon men? Jesus quickens our sense of the holy, our moral sensibility is quickened by Him, sin becomes more consciously real, the reality and value of the spirit are re-discovered in Him, God draws near. By what better symbol than priesthood shall we describe the one who best does these things in us, who, more than any other, seems to be the door into the mysterious realm of the *numinous*? Yes, as the Hebrew priest of old would go beyond the people, leaving them outside as he penetrated alone beyond the veil into the holy of holies, as there he would intercede for the people and make atonement, returning to announce in the name of God that they were forgiven and at peace with their Maker, so in the religious experience of man do things happen under the influence of Jesus, things which, however psychologically and philosophically they may be otherwise described, yet in the symbolic terminology natural to religion certainly find most suggestive telling when we exclaim, pointing to the priest: "That is what he does! Jesus is like that!" How far, how very far beyond us He goes! How easily He moves into the holy place where we seem never able to come! How familiarly He speaks there with the Father! Reading our hearts better than we ourselves can read them, possessing moral judgment both surer and kinder than our own, His sense of our sin heavier than our own sense of it; inhabiting a holy height we never find ourselves able to approach, dwelling indeed in the very bosom of the Father, this Priest of the Soul returns to speak to us sinners great words of mercy, hope, and love such as we have never heard equalled before. *Mediator,* in actual experience, who so notably as Jesus Christ helps us to find our way to God, and who so brings God here to us? *Reconciler,* who so leaves us at one with our Maker, our enmities disarmed by love, our alienations and discouragements wooed by promise, assurance and persuasion?

These things are happening all the time, and they are of the highest achievements of the human spirit wherever they happen. Jesus, to be sure, is not alone in aiding man to arrive at them. Again our human experience testifies, and it is to declare that God has not confined to Jesus of Nazareth His power to save. Great music, for example, has been known to fulfil such a priestly function; so has the spectacle of noble deeds; so have nature's lovely gardens or her prodigious contours. The Eternal Spirit, as the all immanent Christ, is in all things as He was in Jesus, and wherever we hear it that Voice is one, and the Voice is redeeming always because it is the Voice of Christ. There is nothing new in such doctrine. It is in the *New Testament* because it was from the first in Christian experience—as old as that. We shall still acknowledge, too—we must—that there seems to be one place where the Voice speaks best of all. As the cleansing, enlarging, saving spirit of religion, Jesus is the Priest of mankind as no one else has ever been able to be.

III. King—Lord of the heart and conscience. It is a magisterial position Jesus did not hesitate to claim for Himself, and His first followers did not hesitate to ascribe it to Him without equivocation or subtraction, "King of kings, Lord of lords".

A general publication of this truth carries no injury to sensibilities anywhere, but once more it must be said that in the moment in which we mean business—and the Church should mean business—the story is likely to be different. "King", that term smacks of the State, as "priest" does of the Temple, and however vexed may be the old problem of the respective domains of Church and State, however much a Christian man may feel anxious to render unto Cæsar the things that are legitimately his, it becomes more and more apparent in our time that the Church will need to ask her soul how far she is prepared to surrender to the State the things that are God's. We have had, and are having, State encroachments upon rights of conscience. The vengeance of propertied interests has fallen upon Christian idealism where it has ventured to be outspoken. Governmental and institutional oppression of movements that have taken earnestly the rights, liberties, and fraternity of mankind has been felt. Patriotic castigation has visited sharply expression of the mind of Christ toward foreign races or peoples, and in view of all this it is plain that the issue is up. Is Christ King, or is there another? Is the State the highest authority, or is the Christian conscience? In a question of allegiances, who is to have it?

The Lordship of Jesus is not in virtue of His being Jesus but in virtue of His being right. It is His rightness that constitutes His sovereignty, and He will not be found to be in conflict with anything that is right. The State will have no conflict with Him or the Christian conscience while the State is right, but unfortunately the

super-patriots, not satisfied with this, would give the country its head "right or wrong". If Jesus had stood for lying, tyranny, greed, hate, He would not have claimed our undeviating loyalty, for it is only truth and right that are lord. They are lord because they cannot be anything else. Galileo should have stuck to his guns. He had seen a true thing, and had announced it. His recanting saved his skin, but it did not save him from the reproof of later generations that, to be sure, were human enough to understand why he should wish to save his skin but divine enough to know that he had been renegade to his own manhood in doing so at the expense of truth. Truth remained, whatever Galileo did. The stars preserved their ancient places. Galileo could not alter that, nor could his contenders. The man who stands on truth stands on authority, speaks with authority, must summon whomsoever would follow him to do so without deviation, without measure, and without apostasy. Truth is an absolute monarch. Men who stand upon a right cannot request a little loyalty, but complete loyalty. No decent man will invite us to a little honesty, a little truthfulness, a little love. He will expect us to be altogether honest, truthful, and loving.

Conceiving Himself as He did to be grounded in inevitable principles of moral truth, Jesus, in calling men to commit themselves to those principles, could not call them to do so by halves. Except men should be prepared to forsake father and mother, houses and land, in following Him they could not be His disciples, inasmuch as it is plain that not even the authority of a father nor the love of a wife, nor the interests and rewards of possessions can dispute for primacy with the eternal right. If Jesus was right in regarding man as the supreme value, and love as life's final law, the argument is closed and the allegiance is settled for those who are Christ's. If even the State should summon a Christian to a way injurious to man, subversive of justice, or contrary to love, the State should be made to know that the Christian listens to a higher voice.

And, it may be added, it is by listening to this higher voice that the Christian man is likely best to serve the State, inasmuch as what is false is poor profit, and what is illegitimately gained is ultimately lost. If there is no one to stand up wholesomely against the State when bad men are in control, what will save the State from great follies? Did not Jesus say that if we should be ashamed of Him before men He would be ashamed of us before His Father and the angels? Stripped of its picturesque phraseology, and reduced to other terms, what does this mean but this: that the universe disowns those who depart from Christ's way? If Christ is in tune with the ultimate Spirit of things, those who are in tune with Christ are backed by all that mightiness—and who can be against them? Those who are out of tune with Christ may make much noise for a day, but they are doomed. The universe forsakes them.

It is here we of the Church falter rather sadly. I have noticed that with extraordinary patience Church people suffer the Church to be under fire, hear it maligned and travestied, sneered at and beaten. On the whole the complacence with which they endure it seems to be limitless. But these same people, members of the Church, are also members of clubs and organizations, classes and parties and nations of one sort and another, and I am very much impressed with the rapidity with which they resent criticism or reproof of their club, party, class, or nation. Deep and sensitive loyalties seem to bind these to any or every organization except the Church. After all, family loyalty does seem to have its demands on one and is not to be regretted: the only thing that puzzles me is how it comes that family loyalty can, in such a multitude of cases, exist in every family except the Church family. As I have said, the jealousy of Christian people for their Church hardly equals the jealousy they have for their favourite club; the enthusiasm they exhibit for Christ does not begin to equal their excitement about their Conservative or Radical candidate; and while a sneer at the Church in the press does not ruffle them much, though they are Church members, yet their minister's rebuke of the newspaper will make them very angry if it happens to be their newspaper, and especially if they happen to have something of a financial interest in it. All in all, just where does the Church member's allegiance lie? And who is lord and from whom is the law taken? Jesus had not proceeded very far before He had to face the situation of the disciples who "went back" from following Him. Loyalty all the way is not an easy thing to find. It is not recorded that on that account He modified His demands for it, nor that He Himself declined the high requirements of that same Right and Truth which have invested Him with authority for us all. No, "faithful unto death—" a grim death at that!

Here then are the three major aspects of Christ, three aspects that ought to be studied with increasing earnestness by the Christian Church in times hopeful and perilous, aspects which should be illustrated in her own life and ministry—searching and guiding the world by her prophetic application to its ways of the mind of Christ, leading men, priestlike, to spiritual abundance in Christ, speaking with the calm but awful authority of truth—prophet, priest, king. I think the loss of any one of these functions must ever mean a great reduction of the Church's redeeming virtue. I think she cannot justify herself unless she has all three. I think she will be treated with intellectual contempt and also will become a social exasperation unless her piety puts honestly in the forefront this complete picture of Jesus. To be sure there will be those who will account for such a phenomenon by repeating the ancient escape from the effort of thinking, "She hath a devil and is mad!"; but there is a divine

madness that saves the world, and, after all, no great or true thing has ever emerged among us, in any realm whatsoever, but it was greeted by the hugely sane ones in some such fashion.

Mad! So Plato pictured the observers thinking as, from the distant hillside, they watched the sacred dance at the old pagan mysteries. Beyond the sound of the sweet music playing in the midst, what was left the watchers but to be bewildered and confounded at the senseless swayings yonder? Lunatics!

But the Christian Church has heard a thing. It is the greatest thing about her, a very animating and controlling thing. Let those account her mad who have not caught her theme, for her ways can have no meaning where there is no music. All the secret of her madness lies in what she listens to, a very thrilling, explanatory, and justifying theme, a sweet strain, a noble strain, a full Christ strain.

The son of an Anglican clergyman, and now a member of the Orthodox Church, the Rev. J. S. M. Ward hopes for a central Church which will include Anglicans and Nonconformists as well as the Eastern Church. That Church, however, must not be modernist—the Virgin Birth and the physical Resurrection of Jesus are

> the two essential prerequisites for maintenance of the belief that Our Lord was Divine in any true sense of the word.

The Virgin Birth and the Resurrection can only be explained on the assumption that Jesus dematerialized His body (the cloud which received Him being vapour given off in the process of dematerialization). The Transfiguration, "He passing through the midst of them went his way", and the walking on the sea are explained in the same way. Mr. Ward gives examples of dematerialization, levitation, *etc.*, in East and West to-day, and then discusses the astral body. Readers will follow the argument set forth in *The Psychic Powers of Christ* (Williams & Norgate, 5s.) with interest.

Mr. Richard De Bary's *My Experiments with Death* (Longmans, 6s.) proclaims his belief in "survival in social immanence . . . the private human self survives bodily death in an immanental presence within the body corporate of living mankind." Mr. De Bary's account of what happens to him in his Day World and his Night World are more mystifying than convincing.

A THEOLOGICAL PROFESSOR'S TRAINING IN THE NINETEENTH CENTURY

By Archibald Duff, M.A., D.D., LL.D.

(The late Dr. Duff, who was a Professor in the United College, Bradford, for 47 years, 1878-1925, left the first draft of an autobiography. The chapter dealing with his education in Canada, the United States, and Germany is printed here with some revision.)

How can I but look away back to my sainted father and mother? They taught me to press fearlessly forward into light. My father passed away suddenly into the Unseen in 1883, when on a visit from Canada to see his old land. At the funeral service in the College Chapel Dr. Fairbairn said:

> You shall travel all round the north-east coast of Aberdeenshire among the fishermen and farmers there; and then you shall come down to the Cheviot Hills on the Border and talk with the shepherds and the weavers there: and all will tell how their fathers knew the elder Archibald Duff as The Beloved Apostle. By the shore of the sea, and on the wide muirs, he was like Paul, never weary of the sacred task, ever cheering men and women, saving souls into noble life.

Of course Principal Fairbairn could not tell of father's similar work in the Eastern townships of Quebec. He toiled there for many years, with three preaching services every Sunday in five or six chapels and schools, thus covering, with the help of his pony and of us lads who played groom for him, a parish of 30 miles in length. By that ceaseless toil he founded one Colonial church after another: people came to call him "The Townships' Bishop".

Alongside of all that pastoral work he made time to teach my brothers and myself—and no mere "three R's", but Euclid, Algebra, *Cæsar, John* in Greek, besides much else in French, and in book-keeping. So he filled us with inspiration, with his own devotion to evangelization and to learning.

He could not, of course, have done all this without the splendid help of mother. Of her life I have one or two records that I must set down. She was not one of those who are ready to go about making addresses to meetings. But when father was away from home she always conducted our family worship; and her prayers sound sweetly in my mind now. One evening I was consulting father about some verses in *Corinthians*, and I read the passage as if it were an ordinary friend's letter. Mother was there, and she interposed, "O, but father, surely the lad ought to read the sacred words less familiarly". So did her devout character shine out. But father's answer shows his devoutness, too. Said he, "Let the boy feel entirely at home with Paul, and so he will be at home with the Master".

In early September, 1860, father and I drove in the buggy out of our yard at 5 a.m. to let me catch the train 15 miles away, on my journey to Montreal, to matriculate at McGill University. Mother, too, was up and busy with us over breakfast. We started off. Long afterwards I learned that when we had gone she stood, all alone in the darkness, with head uncovered, talking with God about her boy. Is it mere sentiment to say that my whole life has been moved deeply by the knowledge of that prayer and love?

I was not yet quite 15 years of age when I matriculated. Father had previously felt that it was needful for me to get some intercourse with teachers and lads outside home before College life began, so he sent me away six miles to a village Academy. Two men there have been powerful factors in my life. The Principal of that School taught me to read the *Iliad* and the *Aeneid*, and by the out-of-school walks we had together let me feel the influence of a genuine thinker, a lover of literature, and an inspiring companion. My host was a Dr. Gibson, whom I am proud to name, because he was—and still remains—my conscience. He was constantly busy in his profession; but I knew I could always go and tell him my soul's troubles. There was nothing unusual, priggish, or inquisitorial about him; but he was good, upright, gentle, and diligent. Those two laymen taught me much of the Great Friend.

My University days in Montreal, 60 miles away from home, were perhaps the most momentous of all in my education. Very soon, at father's advice, I joined Zion Congregational Church under the pastorate of Dr. Henry Wilkes; and the church-friendships thus brought around me were pure blessing. In my College work I discovered that an "Honours Course" in Mathematics for First Year men would begin at once. I took that, and it was an utterly new experience to me, and a rich joy. The Professor, Dr. Alexander Johnson, guided me; he was a pupil of the distinguished Salmond of Trinity College, Dublin. Through all my four College years he opened to me the fascinating intricacies of Modern Geometry, Analytic Geometry, Higher Algebra, Trigonometry, and the wonders of Mechanics, Optics, Astronomy, and Natural Philosophy generally. All was an overwhelming revelation to me, although the developments of electricity were still in the future then. But it was the man, the professor, who was the greatest revelation to me: he filled me with the sense that every thinker's work must have absolute exactness. And he remained my dear friend throughout his long life. My other great teacher was Principal Sir William Dawson, one of the century's foremost masters in Geology and all Natural History, and especially in the study of coalfields. He was a devoted educationalist; and he was a fearless defender of freedom in all religious matters. Strange to say he was quite of the older school doctrinally and concerning the Bible and *Genesis*; yet his entire consecration

of his knowledge and his ability—in short, his beautiful Christianity —moulded the whole University. Those two men, Dr. Alexander Johnson and Sir William Dawson, have been guiding stars for me all my life.

After graduating as Bachelor of Arts and receiving in the University's Normal School the full Provincial qualifications for all Canadian schoolmasterships in both English and French schools, I taught in various schools for five years. During two of the five I was Professor of Mathematics in St. Francis College, Richmond, Quebec. I joined the little Congregational Church there and was elected a Deacon, thus attaining the office I have held now for 60 years.

In 1867 a younger brother died: out of our conversations as he was passing away into the Unseen came the determination to do as he urged, namely "Go, brother, enter the ministry!". I went to Andover Theological Seminary, near Boston, Massachusetts.

Andover was made famous long ago by the teaching and writings of the brilliant Hebrew scholar, Moses Stuart, and by a long series of other noted teachers, known all over the world. Our course of study for three years consisted of Biblical work in the First Year under Prof. C. M. Meade in the *O.T.* and Prof. J. H. Thayer in the *N.T.* In the Second Year we listened to the magnificent doctrinal lectures of Prof. Edwards Park; and these were exceptionally fascinating on Atonement and Christology. In the Third Year we had Homiletics —Sacred Rhetoric as it was called—by Prof. Austin Phelps, that perfectly beautiful writer; History of Christianity by Prof. E. C. Smyth; and Pastoral Theology by Prof. Taylor. Moreover in each Class we had Elocution from Prof. Churchill. Besides these we had a number of Special Courses—Egyptology, Home Missions, Scientific Doubt, Philosophy, Music; and we had in particular instruction concerning Foreign Missions from the Foreign Secretary of the American Board of Commissioners for Foreign Missions, who came regularly to our separate lodgings to talk with us on the subject.

The Seminary has now been removed to Cambridge, near Boston, the seat of Harvard University, where it is amalgamated with several other Theological Colleges. But the old Andover Seminary Buildings, dating from 1810, were a delight to dwell in, to wander about, and to look on the ancient elm avenues. Between the two Dormitory Houses stood the Seminary proper, with its Chapel and its three Lecture Rooms. There would be some 80 students altogether: my own Class had perhaps 30. There was a regular organized church, whose pastors were the several professors, seven in all; and these served in the pulpit for several Sundays each. Every Tuesday evening we had Class prayer-meetings, each year's men meeting by themselves for meditation and devotion. On Wednesday the Seminary Church had its week-night meeting. On Thursdays were held alternately the

meetings of the Society of Enquiry, dealing specially with Missions; and of the Porter Rhetorical Society, so named in honour of one of the first professors in the Seminary, and dealing with literary subjects generally. It would indeed be difficult to pass through three such years in fellowship with so many worthy persons and not be seriously moved upward and onward.

I must speak particularly of that prince of theological teachers, Austin Phelps, who initiated us into the work of Sermon Construction. His *Lectures on Preaching* are published, but he is best known to many by two small volumes, *The Still Hour,* which gives a careful estimate of the meaning and the value of prayer, and *The New Birth,* which is not a discussion of what occurs in the process usually called by that expression, but rather a poem : it chants of the sublime joy a soul receives when it gazes on God. "The disclosure of God", when the picture is unfolded before the reader's soul, is, to use the writer's words, a very vision of all the glories of heaven. I remember how, in the midst of his lecturing, men would be so overpowered by the wonderful beauty of Phelps's thought and style that they would almost unconsciously lay down their pens and listen silently and motionless for sheer joy. We used to hand in to him three sermons each Session; they came back with carefully written analyses and criticisms. It is right to add that this teacher of the methods of true preaching worked not merely for the production of such men as could capture an audience and thrill them by the beauty of the Great Story and by a brilliant utterance of it. He could do that, and he did it: the evidence of this is patent in the lives of such of my fellow-students as Amory Bradford and Albert Dunning. These men entranced England when they came to visit us. But that power was due not alone to Phelps's literary skill and his communication of it to pupils who could take it in; it was due perhaps far more to the intense care he took to fill his hearers with devotion to men and their needs. That was what inspired him constantly, and we all saw it. He was wont each year to seek for and to make sure of an hour of special spiritual communion with each class. That was a truly pathetic effort to save us from all self-seeking in our ministerial careers. I remember well his telling us earnestly that his best pupils had begun life not by seeking pastorates in great city churches, but rather in small country fields. Said he:

> The wheel of life revolves in this matter, and they who have begun on the edge of it when it was down low have been surprised to find themselves revolving to the top. So too they who determined to begin at the top have often descended steadily.

He told us also how in his first pastorate he went home at the close of his first Sunday in tears, fearing that he would never find power for his tasks; but on the Monday morning he began at once a careful

study, with a view to sermons, of an *O.T.* book and one in the *N.T.* Every Monday forenoon he devoted to that. "Ere long", said he,

> I found that I had prepared a very careful and full MS. sermon for each fourth occasion of my preaching; and besides I had such full notes of other material gained from my Bible work that I could preach comfortably from a well drawn up "Brief" or outline at each of the other three occasions in the four. And the plan never failed me.

That plan helped largely to fashion my own methods of teaching. I may add that I consulted Prof. Phelps concerning my future outlook and duty, when the matter was opened up for me by my other great teacher, Prof. Park; and they agreed in directing me to the path which I ultimately followed.

That leads me to speak of Park. During my second and third years I was chosen to be his amanuensis. I wrote out for him clear copies of my own notes on his lectures on Natural Theology, on Scripture, Christology, Atonement, the Trinity, and Ethics; and in his subsequent lecturing he used these my reports of what I had taken down in class. In this way I was much in his company. One day as we walked together he stopped, looked earnestly at me, and said:

> Sir, you ought to prepare to be a theological teacher. You can preach, and you always will be a preacher. But you were born to be a teacher. You must go to Germany.

I stared, and smiled. He went on:

> Yes, I know what you are thinking. I have had cases like yours before. Money will be a difficulty; but you can arrange for life-insurance, which will carve the way.

Ultimately I consulted father and mother, and I went to Germany for three years! It was like a fairy tale! But I may say here that already, ere I went, I had been asked to become pastor in a New England coast-town; and I almost became pastor of the Congregational Church in Ottawa, the capital city of Canada.

Before telling of my German teachers I must note the fact that Andover Seminary had borne for generations the reputation of being "heretical". Especially was Prof. Park called a "heretic", because he opposed the old High Predestination theology concerning God's government of souls, as sternly taught in most Seminaries, and especially by Prof. Hodge at Princeton, N.J. Prof. Park proclaimed the glad New England theory of Divine Government and of Atonement, and of God's infinite love in Jesus. A great brilliant coterie of thinkers in New England had developed this precious doctrine, and the Andover Seminary had been founded in 1810 expressly to teach young ministers to proclaim it to the world. So Park was a heretic, and Andover was the home of heretics; and when I would

journey up into Canada to my home I used to see faces drawn long at me. Similar long faces used to be made in Yorkshire 40 years ago concerning predestination, as I well remember. To-day scarcely anyone knows what it was all about.

In August, 1869, I sailed from Montreal for London, visited friends in England and Scotland, and then proceeded to Halle on the Saale, to the University where Luther had been Professor 400 years ago. It is called now the Halle-Wittenberg University, two great schools having been amalgamated in it.

I had introductions to that great soul Dr. August Tholuck, a leader beloved of all warm-hearted German students. He had been a long time the colleague of Schleiermacher, and the head of the so-called "mediating school" of theological thinking. That school included all teachers of theology who were at once profoundly devout and also determinedly and scientifically modern in their outlook and teachings.

To promote that spirit among younger men entering the ministry Tholuck had a private hostel for eight students, a *Konvikt*, as Germans say, *i.e.*, a "Community of Life". At once the kind soul and Frau Räthin (Councilloress) Tholuck invited me to be one of the eight. We lived in a house next to the Professor's own home, and we breakfasted and supped together. We had also an early morning devotional exercise. One of the eight, Mr. Inspector Besser, presided over all our engagements, counselled us concerning our classes, and held special lectures and readings with us. Besser was an enthusiastic student of philosophy, and wrote much for current periodicals. Under his guidance, and at Dr. Tholuck's advice, I set to work at once to read Richard Rothe's *Zur Dogmatik*, an examination of what "doctrine" is, and what it ought to be. The book might be called an "Introduction to Modernism"; it sought to lead students away from the old medieval dreams of doctrine as "Laws of God" which must be accepted and can never be altered; by obedience to such doctrine it was supposed that one could live righteously; and only thus. I can never be grateful enough to the saintly Tholuck for his guiding me to a study of that work of Rothe's: it gathered together all the lines of influence that had been moving me, and prepared me for forward thinking on analogous lines. Its sections on "Revelation" and "Scripture" were a most earnest examination of the Bible, its meaning and its value.

Now came a point of utmost moment in my development. As a mere visitor I went one day into a lecture room where one of the *O.T.* professors, Riehm, was discussing critically the composition of *Genesis*. I was startled by the teacher's freedom in handling paragraph after paragraph, verse after verse, one clause after another, in the ancient honoured document. I was sitting beside an American friend, who had already attended the class for some time. Glancing

at him, I saw a smile on his face. He saw that I was shocked by the liberty taken by Prof. Riehm with what I had counted so sacred, too sacred to be analysed like other literature.

On my very first Sunday in Halle as a lad was guiding me to a pastor's house, I asked the boy whether he attended a Sunday School. At least I tried to ask him; but the whole subject was totally foreign to him, and quite beyond his comprehension. A few weeks later, as I sat dining with Prof. Tholuck at his table, the good man asked whether I had "found the Sunday School". You see how well he knew the ways of an English person. I started with surprise, questioning within myself whether perhaps after all there were such a thing near me. He told me, "Yes, we have *one*", and he sent me in care of his amanuensis to see it. It was held in a large beer-hall. By and by I was able to have a class in it; and later on I became its Superintendent, when my tongue had grown fluent enough in the new language.

I inquired how this Sunday School had come to exist, and I learned to my fresh surprise that the founder and patron of it was that very Prof. Riehm whose analysis of *Genesis* had frightened me. But still another surprise was before me. I discovered that there was a Students' Foreign Missionary Society in the University, and naturally I joined it. As the months went on the date for the Annual Festival of the Society drew near, and we discussed the programme. We would have a sermon. Who would be the preacher? To my amazement the men resolved to invite Prof. Riehm, the analyser of *Genesis;* he came, and I sat gazing in wonder. There went on in my soul a questioning somewhat thus, "If this singularly devout supporter of Sunday Schools and of Foreign Missions can analyse *Genesis* so freely, then such analysis is real Christian work". My way was clear: I went forward into the light, laying hold of such study then and following it earnestly ever since. I discovered day by day that this teacher was the messenger of God leading me into the Divine path, that analysis of *Genesis* was not heresy, but to neglect it was heresy.

My other work in Halle was at Arabic, Syriac, or Aramaic, and especially at Hebrew Grammar, all of which perhaps should better be called Semitic Philology. I began to see that the old and customary medieval methods of studying Hebrew were seriously wrong; to the ordinary student these make the Bible-tongue a "dead language" and the most unreasonable and hard study a man can undertake. In reality Hebrew is about the simplest and easiest language one can learn. An understanding of this fact will make the study of Hebrew literature rise out of its grave where false methods have buried it; and the history of the Hebrew people and of their religion, with its wonderful rise from savage ways up to the ways of Jesus, will ere long be seen and loved. The *Old Testament*

will become as much used and prized as is rightly the *New Testament*. Most of our Colleges still live in ignorance of this happy reality, but a better time is dawning.

I reach now another momentous mile-stone on my road into the light and forward in it. In the summer of 1873 I learned that the terrible plague of cholera was creeping on the districts around Halle. I grew anxious to get away for the summer time to some healthy country far off, for change and well-being. By correspondence with missionaries in Austria, sent thither by the American Board, there came about the delightful result that I was sent by these missionaries to do my utmost in the evangelization of Tyrol, and I was directed to bring back a report on the possibilities of further work by missionaries in that country. I went; I travelled chiefly on foot the length and breadth of the beautiful land. I was to seek out the remnants left in the valleys by the exiled Protestants of 1830 to 1840. My clue for finding them was that those who were expelled had left their Bibles, hymn-books, *etc.*, as a seed for the remnant: we knew that the seed was bearing fruit, and I might be able to cheer and inspire. I would that I could tell the story of my searching, and of the sacred fellowship I had with hidden men and women of faith. I had conversations with a few hundreds of persons by the wayside. Scarcely any knew whether I was or was not a Roman Catholic myself; that did not matter, for they listened to me as one bringing them good news of Jesus. I had my pockets well filled with little penny Gospels of our noble British and Foreign Bible Society's making; and although it would have been against the law to sell or even to give them, yet I could always lend them until I passed again. I met not a few mountaineers, not a few merchants, a mayor in a southern town, the readers in a Library Society, who were all ready and glad to hear and read. Perhaps my most singular discovery was a room full of tailors in a sheltered resort for invalids. They questioned me eagerly, asking whether I knew Strauss, Renan, and the like; and their interest in religion was great and wonderful. I said I would read them something from a book I carried in my pocket; and pulling out a penny Gospel of *John* I read from the third chapter. They were amazed at the story, and cried out, "What book is that, we have never seen it". They begged for more light. A mail-cart driver in a far away valley put a Gospel in his pocket after the conversation we had when he gave me a lift. Two years afterwards one of my fellow-missionaries told me he had come across this man, who had showed him that Gospel and declared he would never part with it. I was sometimes in danger of violent attack in regions where at least one other colporteur lost his life. But I was constantly moved by a strong feeling that I was being guided by intimate whisperings of the Divine Spirit.

During two months of wandering along the flower-dotted valleys and under the overshadowing magnificence of the towering mountains and the awful gleaming ice of the glaciers, there came occasions when I had not some passing native of the land to talk to, when my mind was filled with thoughts of those modern studies which had busied me all through the past University Session. And it is remarkable yet most true that just then, when the actual everyday world was very near, I felt I was growing more and more sure of certainties, truths, realities. Dangers did not frighten me away from search into the most sacred things. This caused in me a sense, not so much that I needed confidence in God, but of joy that He had given me such confidence. That Tyrolese summer was a time of deep meditation, and of large and healthy increase of spiritual life. I was also learning more sympathy with missionaries as I came face to face with their dangers and needs. It was all a time of real advance for me, and I knew I should go back to my second Session with far more calm and sure eagerness than before. It was a season of communing with Him who is Invisible. I was more than ever conscious that He who loved me so well could never let me be overwhelmed by harm of body or of spirit. That consciousness grew stronger and deeper and clearer daily amid those wanderings: therefore various attacks on me for "heresy" have done me no harm through all these later years. The Father has always been near at hand, whispering, "Forward! I am with thee!"

I must not linger long to tell of my study during my second year in Halle. Enough it is to say that I was occupied chiefly with Hebrew Grammar, and with Arabic and Syriac. I was learning the splendid advances that scientific workmen had made in Semitic linguistic work, leaving the old medieval fancies and methods behind. Alas, that our commonly used Grammar-textbooks in Schools and Colleges have not yet begun to give up those medieval mischiefs that make *O.T.* study among our ministers a byword and a waste of time. But the new day is dawning; and ere long the story of how Jesus came to birth will be read in the fine, simple, most easy, ancient speech.

For my third German University Session I went to the famous School of Göttingen. That year was the climax of all I was seeking to do and to grasp. I studied under the guidance of three men of the ablest kind and of the foremost fame—Professor Paul de Lagarde for Semitic subjects, Professor Albrecht Ritschl for Doctrinal Thought, and Professor Herrmann Lotze for Philosophy. I will say a word of each of them.

Most of my time I gave to work under Lagarde at Semitic Philology, and particularly at Hebrew Grammar scientifically handled. In Medieval Hebrew we read Rabbinical treatises of great interest; in Arabic we studied El Fachri's History; and in Syriac we read the Clementine *Recognitions* in the Syriac version. Lagarde's

greater works—they are almost too many to enumerate—are his *Conspectus of Semitic Noun-Forms,* and his *Critical Text of the Septuagint.* For this last his toil was enormous. Alas that he died too soon. His class converse was most interesting; he said that he held Syriac in his pocket, while we knew that he was well at home in Armenian, Persian, Sanskrit, Coptic, besides English and what we call the Classic languages. He made exactly the same remark as the saintly Wellhausen, "My great aim is to make Jesus thoroughly well-known". What a privilege to work beside such a man!

Of three classmates together under him, one was a German Lutheran and another an American Presbyterian. Lagarde would say:

> Both you Lutherans and you Presbyterians try impossibilities, seeking to hamper the Christian soul. I am like Duff here, a Congregationalist at heart; for that is the only true Church-plan.

He was much attacked for his plain-spoken utterances, but he was willing and eager to meet everything of that sort so long as he was accomplishing the one manly task of neglecting all by-roads, and following the truth. Lagarde has ever since been my ideal. He won our hearts in his class-work and he was gentleness itself there, while in private companionship he was perfectly delightful. His spirit, his knowledge, his methods, his whole character made me his follower.

My doctrinal teacher was Ritschl. He has virtually revolutionized all doctrinal ways, sweeping away from our minds, from theological colleges, and from pulpits the medieval theories that had grown up out of Roman statecraft and non-Christian religions. Those had come from the eager efforts of early days to appropriate for selfish ends that absolute excellence which Jesus disclosed to us. His monumental work is his *Justification and Atonement*[1]. His never wearied determination was to see and to set forth the actual facts of our spiritual life. His idea of Atonement, "At-one-ment" with God, is that the great Father can be seen in Jesus; in Him as the Perfect Man; and that great Father's Love is infinite for each of His children, the Sons of Man. Whatever we may be, saints or sinners, He is eager to have everyone of us perfectly happy for ever. Therefore He is constantly showing us in Jesus how Divine in beauty each man-soul can be, just by being himself. As we see this in the beauty of Jesus, we cannot but love that entirely Beautiful One; and that love for Him is One-ness with Him. In the one-ness thus produced is "The At-one-ment". No appeasements are needed for God, no commercial traffickings with Him. Ritschl coined a great and glorious fact, really quoting the words from Martin Luther, in the

1 Its substance may be read in the *Bibliotheca Sacra* of Andover (1880) in an English translation by my wife of his remarkable tract on *Christian Perfection* (*Die Christliche Vollkommenheit*).

wonderful statement:

> Christian Perfection consists in these three things: first, Fulfilment of the duties of our callings; second, Constant Trust towards God amid all His management of all things; and thirdly, unceasing communion with God by Thoughtfulness, Prayer, and Worship.

Of course Ritschl was denounced as a "heretic". But that matters naught.

Lotze was the magnificent philosopher of modernism. I listened with bated breath to his lectures on psychology. He it was who turned attention to that fundamental study of human nature: he would examine all parts and features of soul and body together, determined to understand them in their relationships to each other, and thus to know what is our full life. I heard also his lectures on "The Philosophy of Religion", a profound exhibition of the Central Being, Cause, Reality, in all beings. God was to Lotze just "The Great Common Sense". While he was teaching us thus there was teaching in Berlin at the same time the master-historian of Christian thought, Adolf Harnack. Notable it is that he sprinkled the pages of his great *History of Dogma* with that expression, "Common Sense". It seems as if those German leaders could not find anywhere save in our English words a fit and full expression of the most important feature of Life.

I may sum up my experience, therefore, as I enjoyed it in all those years—in my home and in my Canadian University, in Andover Theological Seminary and in Germany—in those two words, "Common Sense". That was exalted as the Divine Fact in mankind and the veritably Divine Nature in us: it is the fundamental feature of Christianity. To follow that "Common Sense" fearlessly may be to excite some opposition at first and for a considerable time; and it may even bring down some condemnation. But he who exalts it, as *Ecclesiasticus* and *Proverbs* bid a man exalt Wisdom, will certainly win the confidence and the enthusiastic comradeship of all whom he may influence, and even of those who at first opposed him. Common Sense is another name for Love: and Love wins. I have often told my students, "Get hold of the hand of a man: then you shall lead him, and give him Infinite Life!"

My teaching life began at once when I left Germany in 1875. I received appointments as Lecturer and Professor in Montreal; in the Congregational College I was Biblical Lecturer; in McGill I was Lecturer on the Mathematics of Engineering; and also *pro tem.* professor of Hebrew and other Semitic Literature, the regular Professor, Dr. Abraham de Sola, being absent. Thus were occupied three years in all.

But I always felt that my chief path must lie elsewhere. I had met Andrew Martin Fairbairn in Aberdeen in 1875, and we had

drawn greatly to each other. In 1877 he was appointed Principal of the Airedale College, Bradford. He wrote to me at once, and expressed his wish that I should be his colleague, and occupy the Old Testament Chair. In 1878 I came, with my young wife, a singularly scholarly spirit who hoped with me to build a home wherein we might have students dwelling under our own roof. We felt sure that we could realize our dearest hope: we could help to lift the beloved home-land up into even higher knowledge of the Best, by sight of the treasures being discovered in the grand Old Testament. We hoped to be able to help all the pulpits into true understanding of Jesus as He can be seen in that great literature: so we believed we could help in making a happier England.

A few years after coming to Bradford I received an urgent invitation to go to Harvard to become Old Testament Professor. It was indeed an attractive proposal, but, taking counsel with my faithful friend and Principal, Dr. Fairbairn, and weighing besides all reasons for going or staying, I determined to stay. I would abide an Englishman; and I wished most earnestly to teach modern theology to English ministers. That and similar decisions refusing callings to other attractive spheres have never been regretted.

Moreover from my first days in Yorkshire I found my way to the little—should I not say the "great"?—Home Mission churches away in the Dales, and on the East Coast, and in the mining regions to the south; and that was a peculiar joy. I could go, somewhat as my father had done, to be an apostle, to teach the quiet folk in the lonely spots. Besides, by preaching to these I could learn how to preach to those. That was my best school for learning how to educate the students: and in such work I have had great delight throughout these 50 years.

It is verily due to the Board of College Governors that I record here how nobly they have faced the question that has arisen several times, whether or not I was a "heretic". I have told the Governors at times that to my mind a regular system of such "testing of the teachers" should go on continually. That would ensure ever more and more of genuine mutual confidence; although, of course, it might be rather disturbing. On the occasion of the first "attack", if we should call it such, several most interesting experiences came to me. It grew out of my publication of the first volume of my *Old Testament Theology*. Some good folk thought that I was teaching wrong ideas. One result of this attack was instructive: the volume I had just published sold immediately in much enlarged numbers! I love to remember how our venerable Principal, Dr. Falding, took a special walk with me, in order that we might have conversation on the matter; and he said: "I wish you to know that I, for my part, will stand by my colleague". Noble man of God! That was fellowship after the way of the Christ. The outstanding result of the

investigation was that after many and long sittings the Governors recorded their decisions in these four resolutions:—

i. We decide that we are not a body of scholars trained in discussion of such questions concerning the Old Testament; we are mostly laymen, and are therefore not qualified to express any opinion on such a field. Therefore we decline to pronounce any opinion on the subject of these complaints.

ii. But we declare also that we have perfect confidence in the scholarship of our Professor, and we know that he is fully competent to form and express opinions of the utmost correctness and value on these questions.

iii. Moreover we have absolute trust in the Christian character of the Professor, and we know he would never teach anything contrary to the supreme importance of this Christian character.

iv. And finally, on both these grounds we bid our Professor go forward, with the help of God, and teach our students what he sees to be right and proper.

So we dismiss entirely the charges of heresy that have been made against him.

Surely such utterances make one of the highest expressions of Christlike love and character. Those Governors thus led all our churches into the light and into evermore light. The young men who come to this school for training receive the truest preparation for their great task. It is of no little moment that, in those very same months when this "trial for heresy" was progressing, the Professor whom it concerned was elected Chairman of the Yorkshire Congregational Union, so all the churches upheld him. Moreover during that same year he was invited to teach in Rawdon College as Acting-Professor of Old Testament Theology. Surely we may say that the Great Spirit was saying to us by all these facts and events, "Go Forward! For I am with you, guiding you in the way wherein I would have you go". Other similar trials on similar charges have been made; but always the result has been the re-echoed command, "Go forward in the Light and into Light".

THE DISTINCTIVE WORK OF THE CHURCH.

By John A. Simpson, O.B.E., LL.B.

I am to discuss—naturally from a layman's point of view and with a layman's inevitable limitations, but also, if I may say it with all due modesty, with the advantages of a layman—the distinctive function of the Church in the life of to-day; to endeavour in some degree to answer the question: "What is the Church's job?"

For the still considerable number of people who have grown up in definitely Christian homes and in a social atmosphere at least nominally religious, the Church has always been an institution to be taken for granted: as much a part of the natural constitution of society as government, marriage, trade, or agriculture. It may have had little attraction for many; it may have been a subject of severe and frequent criticism; its claims upon the individual may have been lightly regarded; but that it had a place in the general scheme of things has been not so much admitted as assumed, without question or argument. For such people the conception of a Churchless society, if it entered the mind at all, would seem as unnatural, if not as impossible, as that of a society without law, or a nation without a language. Because of this innate acquiescence in the existence of the Church, unreasoning and unquestioning, we find it very difficult to realize that there are an increasing number of not unintelligent people who do not so regard it, but are disposed to question whether the world has any longer a place for the Church, and whether the Church can now fulfil any useful purpose in the life of society or of the individual. The attitude of the questioning mind to religion and to the Church may be altogether different. Without any denial of the value, the reality, the necessity even, of personal religion, as an element in life and a motive force in character, there may be an attitude, if not of hostility yet of indifference, of scepticism, or of challenge to the Church; an attitude which calls for a justification of its continued existence in a time when almost every social institution is on its trial at the bar of reason, or is being valued by the practical test of its efficiency and its productive capacity. It would perhaps be an exaggeration to say that the world is in the melting-pot, but it may be said with some confidence that no institution and no piece of social machinery, which makes any demand upon the activity or claims in any way to limit the freedom of men and women, is likely to survive the searching experiences of the present century if it cannot plead in its defence something more than the sanction of immemorial tradition. It will not be sufficient even to say that it is of Divine origin, or that it is established by Divine command, unless in the hard reality of

human experience it has some contribution to make to the softening, the strengthening, or the enrichment of the physical or the spiritual life. The tolerant, non-logical temperament of the English people easily permits the continuance of an institution which has long ceased to live; but the Church will die of mere inanition, or it will cease to have any effective life, when it ceases to perform some function in the body politic which is recognized to be contributory if not essential to the wellbeing of society, either directly or through the life and character of the individual citizen. Nor will it, I think, be enough that the Church should be merely one among several institutions or organs of society which are equally performing similar functions, equally contributing the same element of life. The Church makes a greater demand upon the individual than any other association of men, and for that reason alone it must justify the demand by the gift of something which no other association is able to give in equal degree. Otherwise men will seek the gift where it can more easily be gained.

It may be said, and with some truth, that I am regarding the Church as a purely human institution, and as one to be governed by the common law of supply and demand; and thus dependent for its continued existence not upon a Divine indwelling spirit but upon the desires or needs of human nature. I believe the Church, as a more or less organized Christian society, came into existence as the expression of a great elemental need, Divinely implanted in the soul of every disciple—and indeed, in a degree, in every human soul—for fellowship in the faith with those likeminded, for mutual help and consolation, guidance and protection, in the spiritual and the physical life. I believe the continuance and the satisfaction of that need are the very heart and core of the Church's true life to-day; and so it may be said that the Church is a human institution Divinely inspired, but capable of existence and continuance only by the presence of the needy, seeking soul and the Holy satisfying Spirit. The continuance of the Church does depend upon the continuance of that human need or desire, in the individual primarily and also in the society of men; and upon its own power to satisfy that need.

Regarding the Church, then, from this point of view, as an institution which in common with almost all others is definitely on its trial and challenged by the thought of some, and by the unthinking life of very many more, to justify its claim to continued existence, we have to seek for the grounds of that justification. If the Church is not to linger on as an atrophied survival of a long superseded organism, if it is not to be numbered amongst the institutions which have a purely historical interest and are now politely tolerated as harmless or respected for their glorious past, if it is to have a living part in this challenging, questioning, mechanically minded, yet not altogether spiritually sceptical world, what is its part to be? What

is the function it is to perform? In the great workshop where the future is being fashioned, *what is its job*?

Before directly facing that question in its positive form, it is worth while, I think, to consider its negative side, to remind ourselves what its function is *not*. It is worth while thus to clear the issue for two reasons. In the first place, because the Church in the long centuries of its history has from time to time performed functions of vital importance to the life of society and the development of humanity which for the time being were not, and perhaps could not be, performed by any other social organization, but which in the course of history have ceased to belong to it. It was the Church, for example, which was the protector and preserver of learning in the early Middle Ages. It was the same medieval Church which trained and educated for the reviving world the men who were to be its lawyers, statesmen, and diplomatists. It was the Church which cared for the sick, the destitute, and the fatherless, and provided a lodging and a meal for the traveller and the wanderer. It was the monastic Church which set the highest example of agriculture for the farmer, and taught him how best to grow corn and breed sheep; and which in the peace of the cloister gave his earliest opportunity to the artist. And it was the Church which brought the Scripture story into living reality in the popular drama, which prepared the way for a national poor law, and in later days undertook the task of educating the children of the poor in secular as well as religious knowledge.

These all have been, and have rightly been, among the functions of the Church, which has recognized and asserted its right of leadership in every department of life where no other power was able to lead; but one by one they have been superseded as the growth of the State has developed other and better means of doing the work; and thus the function of the Church has been in a sense progressively limited. It may be said that the Church in virtue of its spiritual character has still in every field of life the right of leadership where no other leadership appears. Hence there often arises the temptation within the Church to extend the range of its activity and to proclaim its authority in a new region; and not less often in times of controversy there comes from without the clamant question: "What has the Church to say?" "Why does the Church do nothing?" But the lesson of history is that the Church can only speak and act with authority in a region which is peculiarly its own; that it will fail whenever it becomes a competitor, claiming to exercise or to retain a function which another body can equally perform. If we accept that lesson, therefore—and this is my second reason for discussing this negative aspect of the matter—we may exclude from our consideration some even of the functions which the Church is in many places actually and efficiently performing at the present time, and others which some of our people would have it undertake. Its

function, for example, is not to act as a purveyor of knowledge, entertainment, or sport; it cannot live by lecture societies, gymnasiums, or tennis clubs, nor even by Scout troops or Girl Guides. These all are admirable activities for Christian people; they may minister to the development of the Christian life; but they would still go on, and probably be not less useful or effective if the Church ceased to exist. The Church, again, is not a school of ethics or economics, or of political or moral philosophy, although sincere and wellmeaning people are continually asking that it should enter into the limitless field of controversy where the great issues of these are debated, and pronounce authoritative judgment upon them. For the individual Christian, whether in the pulpit or out of it, there is not only an abundant opportunity but an imperative obligation to carry the faith and spirit of Jesus Christ into all these departments of thought and activity, because they are vitally related to the spiritual life. But it is not a function of the corporate Church to decide or even to discuss whether Communism or Fascism is the preferable form of society, or whether Social Credit is the remedy for the economic chaos of the world, or even in what forms of business life a Christian man or woman may lawfully engage.

The limits within which I may hope to find an answer to my question are therefore greatly restricted by this process of elimination. It is clearly not necessary to examine the whole wide field of beneficent human activity and enquire which of the innumerable forms of service for the blessing of humanity the Church may be competent to undertake. The Church has done its essential work so well in the course of centuries that it has made men willing and even eager to carry on much work which is essentially Christlike and Christ-inspired, even while forgetting or ignoring the name of Christ and the influence of the Church. It may be true to say that even should the Church cease to exist, Christianity avowed or implied would still remain an active force; and the world would retain its schools, its hospitals, its orphanages, and children's homes, and all the thousand forms in which men work and give for the relief of suffering and the alleviation of distress. There are qualifications, no doubt, to any such general statement, but it is sufficiently true that the Church cannot claim the right to live by reason alone of its altruistic spirit.

When we seek to discover the essential indispensable function of the Church, from which all others have sprung, and to which they should rightly be subordinate, we must, I think, begin with the reassertion of a simple, self-evident, yet often practically forgotten principle. That is, that the Church, the association of disciples of Jesus Christ for a common Christian life, fellowship, and service, is primarily and predominantly a spiritual body. As such, it is concerned with spiritual things, and with other things only because and so far as they are related to and either enrich, sustain, or im-

poverish the spiritual life of man. I have spoken of it earlier as an institution, and that is often a convenient term to use. It may be called an organ of society, and that term too is often convenient, and expresses quite well one aspect of the Church. But these and like terms, convenient and useful as they are, tend to foster in the minds of men the conception of the Church as a piece of machinery for the better organization of the community, and so comparable to a club, a court of law, or a legislative assembly. Quite recently, a local church sent out a general invitation card to the public, upon the settlement of a new minister, which bore the question: "What does the Church stand for?" And the answer was: "The Churches are groups of people who are trying to replan the whole of life in a Christian way." That is a perfectly true statement, of which in its actual connexion I offer no criticism; and as addressed to non-Christian people it expresses an aspect of the Church which they may understand and be attracted by; but for Christian people it is not sufficient because it omits and even obscures the essential and distinctive truth. I am not sure that it might not be in a large measure applied to a number of other societies than the Church. A Rotary Club, for example, or a Masonic lodge, might claim that its ideals at least can be appropriately expressed in very similar terms. But the Church in its complete form is a spiritual body, constituted by the fellowship of the souls of men: all other societies are constituted by a community of thought, a fellowship of the intellect, a similarity of taste, opinion, or mental outlook. Men may come together in a church who would meet upon no other common ground: who have nothing else in common but a spiritual need for forgiveness and fellowship, and a spiritual consciousness of human weakness and Divine power. The aim and purpose of the Church is more than the replanning of life, for the individual or for the world: it is the establishment of the Kingdom of God, as a spiritual commonwealth, which alone can be the true source and inspiration of Christian ethic, righteous law, social justice and the sanctification of material things.

So we may say, I think, that the first distinctive function of the Church is the constant assertion, at all times and in all circumstances and relationships, of the predominant importance of the spiritual in every department of human life and thought; and the approval or condemnation of all things human by reference to spiritual as distinct from merely ethical standards. There is, of course, a Christian ethic, which will produce the highest form of conduct and the purest and noblest morality, and which therefore must tend to the development of a society which is ideally just and righteous. But the Christianity which concerns itself with conduct only is an ethical system and not a religion, and may be based upon and inspired by the intellect rather than the soul. It is the function of the Church

to search and analyze the springs and sources of conduct, to assert to the world and to the individual that right action is incomplete which does not proceed from a right motive, and that we cannot confidently look for right conduct as a habit of life unless right motive has become a habit of the soul; in other words, unless the dynamic of life is spiritual. For example, the moralist or the social reformer may denounce the injustice of a social system in which extremes of wealth and poverty can exist side by side, and may advocate this or that legislative or economic remedy: it is for the Church to insist that the only enduring basis of a just society is in the right spiritual relation between its members and the right attitude of the individual soul to the use and possession of material things. The politician may labour for international peace because war is wasteful of wealth and life, and ruinous alike to the vanquished and the victors; because of the horror, the agony, the moral deterioration, the danger to the very existence of civilization which it involves. The Church may echo and enforce all his argument, but it cannot be content with that; it must go on to stigmatize war as a disease of the soul, which no appeal to reason or emotion can ever prevent or cure; and to present to the world as the only foundation of peace an international brotherhood of the soul, a spiritual conception of the State, in which a common endeavour after righteousness, a common subjection to the Divine will, make war impossible.

From this assertion of the spiritual, the life of the soul, as distinct from and paramount over the moral or ethical, the life of external act and conduct, there seems to follow a second function of the Church: to keep alive and ever present in the thought and consciousness of men the idea of sin, as a spiritual reality. All men are familiar with the antithesis between right and wrong, between the acts which are permitted and those which are prohibited; and the dividing line between the two has many variations, according to the nationality, intelligence, education, religion, or social position of a particular person. Legal right and wrong are the same for all members of the same community; and a fairly large class of acts and omissions are generally accepted as morally wrong, and condemned by public opinion. Every class of society, too, has its own code of conduct, its own conventions of speech, its own catalogue of the things that are "not done". But the standard in every code, legal, moral, social, or conventional, has regard to an act or omission in its outward relations, in its effect upon other people, individually or as a community. The dividing line of sin cuts obliquely across the divisions of every other code: the condemnation of sin falls alike upon things which are right or wrong by any other standard. What is morally right may be sinful; it may be a sin to obey the law; there may be sin in an act which in its relation to others is not only right but entirely commendable. Sin is not to be conceived simply as a

disobedience of the law of God, but also as a failure, a debasement, of the life of the soul: the poisoning for a moment or for years of the spiritual life of man; and if the future of the world is dependent upon the development of the human soul, the meaning and the reality of sin are of vital importance to the thought of men. And men will never hear of them except from the Church: in any other community the discussion of them seems out of place. The Church was long enough concerned with the punishment of sin, and the world has refused to believe in its fables of torture and vengeance. But it is still, and must always be, vitally concerned with proclaiming to the world the nature, the meaning, and the consequences of sin; for by the knowledge of these will come, not the craven fear or the hard self-condemnation inspired by the terrors of the Law, but a keener conscience, a larger comprehension, a higher quality of life.

Again—still keeping within the limitations I have indicated—it is a distinctive function of the Church to keep open and operative the great spiritual channels of communication between the human and the Divine; to give the world a right conception of the nature, the value, and the necessity of prayer and worship. This is a natural corollary of the spiritual nature and purpose of the Church; for the spiritual life of man is dependent for its health and its continuance upon the renewing, reinforcing power which comes by intercourse with the Divine source from which all life proceeds. In a prayerless man, in a man who never truly worships, it is conceivable that the Christianity of conduct, the spirit of benevolence and brotherhood, may survive, but the spiritual life will as surely weaken and decay as a flame will expire from which the air has been excluded, or a flower will grow pale in a place where no sunlight ever comes. Yet not only for the unthinking and heedless multitude, but for a great proportion of Christian people, there is no completely true conception of prayer or of worship, and therefore no truly complete fellowship of soul with the Divine. Prayer for these is a series of petitions—perhaps earnest, sincere, importunate—for physical or material benefits: at the highest, a pleading, even with tears it may be, for spiritual gifts or graces for oneself or for another, or for mankind. Worship for them is the partaking in a common act of praise, thanksgiving, and prayer, sometimes enriched and embellished by stately imagery and ritual, sometimes overlaid and almost smothered by traditional ceremonial and form, sometimes divorced from all spiritual power and significance. So thinking, so regarding, they turn to prayer in the day of their need; they come to worship as a duty or a habit, for intellectual or emotional stimulus, or the joy of human fellowship. But only for the few has prayer or worship a higher significance and a more truly spiritual purpose, as that realization of the presence of God and communion with Him which truly satisfies the deepest needs of the soul. For those few, those happy few, that

full realization may come in solitude, without the conscious need of human fellowship in corporate worship; but even for them it may be enriched and deepened by the conscious nearness of kindred seeking souls in the worship of the Church. For the rest, less advanced in spiritual development, for the many who have only the vague perception of an inarticulate need for God, only the Church, among all associations of men, can make true worship possible, or prayer complete. It is for the Church not to spend vain efforts in devising innumerable forms of prayer, not merely to provide material means and opportunities for worship, but to offer and even to urge upon men a true understanding of their meaning, and the means of growth in the spiritual life, until intercourse with God becomes a great and satisfying reality. Man, ignorant man, pagan man, will always blindly call upon "whatever gods there be" in the day of his danger and despair; it is for the Church to lead him to pray and to worship with intelligence and with conviction as a natural and necessary function of life.

Finally, the Church must still fulfil as best it may the function of the prophet: it must be for the world the interpreter of life in terms of the spiritual and the Divine. "Thus saith the Lord", was the prophet's word in all great crises of his nation's history, and it is still, I think, for the Church to declare the will and the law of God in relation to the course and policy of national and social life. The social sins which Amos denounced, the political methods whose futility Isaiah scornfully condemned, are still contrary to the law of God, and it is for the Church with dignity and authority, without hesitation, timidity or compromise, to say so on every fitting occasion. In days of panic or of passion, when for a time the vision of the multitude is obscured or distorted, or the conscience of the nation is hardened, it is the function of the Church to recall the people to a worthier way and to raise again the forgotten standards of righteousness. When national policy becomes dominated by selfish ambition or based upon material things, it is the voice of the Church which should be heard to declare the true purpose for which government exists, and the spiritual foundation of the nation's life. Believing that in the changes of history, in the uncertainties and confusion of the present, in the promise and the threatening of the future, there is something more than a process of blind half mechanical evolution, the mere chance outcome of conflicting tendencies, that there is a Divine power working through all the ways of men to one great purpose of good, "to one far-off Divine event", the Church must, not with a foolish optimism ignoring ugly facts, but with a true and reasoning faith, remind the world that it still belongs to God, and that the nations are not His playthings but His half-grown children, slowly—too slowly—learning His will through many mistakes and follies and rebellions. So the prophets spoke in the troublous days of Israel

and Judah; and so, it seems to me, the Church still must speak, and the Church alone can so speak.

All which is only an elaboration of Paul's great figure of the Church as the body of Christ: the medium by which the will and the spirit of Christ are expressed and conveyed to the world. But will that be, for a questioning, challenging age, the sufficient justification for the Church's existence? Will that alone be sufficient to win the allegiance of the coming generations—not to Christ, that is another matter—to the Church as a living and growing power for the enrichment of life and the development of humanity? I believe it will! For let us remember that the world even to-day is not rejecting Christ in an intellectual sense: perhaps it is nearer to accepting Him as the ideal of life than it has ever been before. It is failing, as it always has failed, to follow Him, because of the difficulty of the way, because of the greatness of the demand He makes. It is tempted to discard the Church as obsolete and useless because it does not understand the Church's true purpose; because it believes—not wholly without reason—that the Church is absorbed in details of form and doctrine which are of no importance or value; and because it does not see in the Church sufficient evidence of the power and reality of the spiritual life of which it has heard. Could the world only see the Church, in all its varied forms, as the true and manifest embodiment of Christ, with all its powers directed to the establishment of the Kingdom of God, proving by the quality of the men and women who are its members that they possess a life peculiar to themselves, unswerving and unafraid in its declaration and performance of the will of God in human affairs, I believe that men would ask no justification for the Church, but accept it as the central heart of the national life.

And when, throughout this long dissertation, I have spoken of the Church, what *is* the Church? *We* are the Church! Not a group of parsons and people, but a handful of sinful men, whose hearts the Lord has claimed for His service, and bound together in His fellowship. *We* are the Church!

THE SPIRITUAL ADVENTURE OF STEPHEN GRELLET.

By Miss Muriel Kent.

I.

If the strange story of Stephen Grellet's life had not been written by himself in the language of Quaker piety, his Memoirs would make a stirring tale and be more widely known. But he aimed only at giving some small account of the mercies which had marked his way; and recorded his travels and experiences with no desire "to perpetuate his memory to another generation," or dwell on the adventurous, even romantic, elements in his work as an evangelist in two continents.

Etienne de Grellet du Mabillier—to give him the title which he renounced, with other "vanities," on his conversion—was born in 1773 at Limoges of wealthy parents, who held a high position among the Roman Catholic nobility of the neighbourhood. His father, who owned large porcelain works near Limoges, was for some years Comptroller of the Mint, and also a member of the household of Louis XVI, being on intimate terms with the king. The boy was educated by tutors at home, and he mentions that though his parents wished their children to be trained in worldly accomplishments and according to a lofty moral code, he received little direct religious teaching. Yet he was naturally sensitive to religious impressions, and had discovered the power of prayer for himself at an early age. Etienne and his brothers were sent to several colleges in succession, his last course being taken at the Oratorians', Lyons, where he made great progress in his studies, and found himself under good influences, acknowledging long afterwards the "fatherly care" and wisdom of his confessor.

But, soon after his return to his father's house, he gave himself up to the impulses of his "vain and volatile disposition," seeking happiness unsuccessfully in social pleasures, until the political unrest of the times changed the whole current of his life. Though the de Grellet family was naturally involved in the conflict of the Revolution, Etienne was too young to play an active part in its early stages, and a severe attack of smallpox in 1791 prevented him from taking up arms until towards the close of the year, when he and some of his brothers left home to join the French Royalists who then had their headquarters at Coblentz. Some months were spent in military training, and in the early summer of 1792 Etienne's regiment, the King's Horse Guards, entered France with the allied forces of the Austrians and Prussians. He was present on several battlefields but, being in a reserve corps, he was never actually engaged in fighting. In after years, when he had enlisted under another banner, it was a

cause of special thankfulness that he had thus been kept from shedding blood.

During the campaign the army endured great hardships, for many weeks sleeping on the bare ground in the open air, and sometimes in want of provisions. But (the young soldier adds) "that word *honour* so inflamed us, that I marvel how contentedly we bore our privations." Before the end of 1792 events obliged the Princes' forces to withdraw from France, and in the retreat the de Grellet brothers were made prisoners of war and sentenced to be shot. A sudden disturbance among their captors enabled them to escape, and they reached Amsterdam in safety. There Etienne and his brother Joseph decided to go to South America; and, with the help of Dutch friends, they obtained a passage to Demerara, arriving in the following January after a voyage of nearly six weeks.

They carried letters of introduction to some of the chief planters, who received them hospitably; and the brothers soon obtained mercantile employment. But a stay of two years in Demerara—then a Dutch colony—filled Etienne with intense hatred of slavery and its ruinous effects on the whole community. Society in the colony was degraded, and irreligion general. Etienne, in such surroundings, became "a complete disciple of Voltaire and writers of that class"; he believed that he had now attained to a philosophy which

> would enable me to rise from that sink of corruption, and live a virtuous life—even concluding that it was this that preserved me from giving way to many of the vices which flowed like a torrent about me.

His deliverance from a state of thraldom, as he calls it, came about through a rumour of a French fleet being on its way to take possession of the colony. The fear of falling into the hands of their countrymen and witnessing such cruelties as the de Grellets had heard of from their parents—who were themselves in constant danger—made them decide to leave Demerara without delay. As the American ship, in which they had taken passage for New York, left the harbour, a fleet was seen approaching. It was only some time after they reached their destination that they heard of the occupation of the colony by the English instead of the French.

The brothers settled for the summer at Newtown, on Long Island; and there Etienne was first introduced to the works of William Penn, which he read with the help of a dictionary, "having to look for the meaning of nearly every word." In the same way he studied the Bible, which was almost a new book to him. He next attended a meeting at the Friends' Meeting-house, held by two English women, Deborah Darby and Rebecca Young, who were then on a visit to America. It was their teaching, together with certain personal and direct revelations which he received at this time, that led him to

frequent the silent gatherings at Newtown, and, within a year, to find "a permanent resting-place" for his spirit in the Society.

II.

Stephen Grellet, belonging in time to the "Age of Reason," and having adopted the views of its sceptics, was now filled with a deep sense of the change wrought in his whole being by Divine influence. His experience resembled closely that of Mr. Chesterton's *Convert*:

> The sages have a hundred maps to give
> That trace their crawling cosmos like a tree,
> They rattle reason out through many a sieve
> That stores the sand and lets the gold go free:
> And all these things are less than dust to me
> Because my name is Lazarus and I live.

Even his sober Quaker statement in the Memoirs does not conceal the wonder of that transformation:

> I was like one introduced into a new world; the creation and all things around me bore a different aspect—my heart glowed with love to all.

Meanwhile his parents, to whom he was greatly attached, were in prison, their estates sequestrated, and their granaries seized by the Revolutionary party. By letters they advised the young men to remain abroad for the present, as their lives, too, would be endangered by returning to France[1]. All that the sons could do to aid them was to send the few hundred dollars still left in their possession, and find some means of earning their own living. Stephen accordingly moved to Philadelphia, where, for a time, he gave French lessons in a school, and also fitted himself by learning the English language for the work which lay before him. In the summer of 1797, when he was twenty-four, he undertook a teaching tour among the poorer folk who lived along the seashore in New Jersey and elsewhere.

On his return he found that cases of the dreaded yellow fever had occurred in Philadelphia, and he, always eager to relieve suffering, visited some of the stricken people. On this occasion the epidemic did not spread, but a far worse outbreak followed a year later. Stephen was now a recognized minister, and travelling in Jersey, but he went back to the almost deserted city to join other Friends in "visiting the sick and dying, and assisting in burying the dead." The secret voice, which he heard unmistakably in times of doubt or crisis throughout his life, had not only directed him to undertake this service, but warned him that he would be attacked by the disease.

One night when he was alone in the house, having prayed for those who were mortally ill, he had lain down when he was seized by the violent pains of fever. He managed to go down stairs to

[1] The de Grellets were eventually released, on the very day which had been appointed for their execution.

unlock the outer door, and was found by a friend next day in extreme weakness. His illness became so severe that he seemed to be at the point of death, and his name was even included in the lists of the dead as a French Quaker. But again his destiny was made known to him, as he relates in his own words:

> During the whole of that sickness I continued entirely sensible, and whilst . . . I had turned myself on one side, the more easily, as I thought, to breath my last, my spirit feeling already as encircled by the angelic host in the Heavenly Presence, a secret but powerful language was proclaimed on this wise: "Thou shalt not die, but live—thy work is not yet done". Then the corners of the earth, over seas and lands, were opened to me, where I should have to labour in the service of the Gospel of Christ.

It was a hard saying to Stephen Grellet's humility and self-distrust, but he accepted it with the simplicity of a great faith. From that time his fever abated, and once more he was able, though only partially recovered, to tend and console others. In 1799 he rejoined his brother Joseph, who had also become a Quaker, in New York, acting as an efficient partner in his business whenever he was not absent on arduous ministerial journeys with his English friend, John Hall, in several of the Southern States.

III.

Joseph Grellet returned to France in 1802, and five years later Stephen, who had married in the interval, felt impelled to undertake his first mission in Europe. Arrived in his own country, after narrowly escaping capture by African pirates on the voyage, he visited little communities of Quakers in various towns and villages on his way to Brives, where his widowed mother was then living. This return to his old neighbourhood, after sixteen years, involved a great conflict in Stephen Grellet's spirit. Not only had every circumstance of his former life altered, but he himself was a different man, with a message to deliver which was in direct contrast with the system surrounding him in a Roman Catholic country.

Yet even here his words wakened an extraordinary response. At Limoges, the priests took alarm, and it was given out in the principal church that

> Buonaparte had sent for him, from the remote parts of America, to undermine, and if possible to destroy, their holy religion.

This public warning only brought more listeners to his meetings and more inquiries about his doctrine. As he went from place to place he was distressed by the warlike state of the nation, and by the sight of "bands of young conscripts marching towards the army, now preparing to invade Spain." His heart was set on an opportunity to plead with Napoleon himself the cause of "poor unwary

youth", to urge "the horror and misery he was accumulating upon man." But all his efforts to reach Paris and obtain an interview were frustrated by the prevailing martial law. He therefore returned to New York early in 1808.

Stephen Grellet's travels during the remainder of his life were so frequent and extensive that it is impossible to do more than refer to some of their most remarkable incidents. He liked to think of himself as an ambassador of Christ while he journeyed in the Southern States, holding large meetings both with slave-owners and their slaves; or moved from one country to another in Europe, where he made in all four long mission tours. His embassy brought him into relation with many who, by human reckoning, seemed the least likely to receive such a representative.

He first visited England in the summer of 1811, and his compassionate spirit constrained him to take every opportunity of going among the numerous French prisoners of war confined in different parts of the country. "The abodes of wretchedness and misery, poor-houses, prisons, *etc.*" were the places to which he was irresistibly attracted; and he gave more than a year to spiritual work in the north of England, in Scotland, Ireland, and Wales. When at last he reached London, his first concern was for the distressed weavers of Spitalfields, thousands of whom were unemployed; and it was only after he had delivered his message to these, and in other poor neighbourhoods, that he turned to the West End, and to the young members of his own Society, who stirred his special sympathy.

Above all, Stephen Grellet sought to help "the degraded and vicious portion of the inhabitants of this great city." After holding meetings for criminals and the like in St. Martin's Lane, he was granted access to the London prisons by the chief police magistrate. He spent several days in visiting Newgate, an agonizing experience to his sensitive nature, but one that bore fruit at the time and long afterwards. In one of the cells he found four men awaiting execution on the following morning. Among those souls in the shadow of death, one particularly roused the compassion of Grellet and his companion, William Forster; the more so because this man's wife and their two children came to see him for the last time while the Quakers were there, and the little boy "was brought into a state of great horror and distress" by the sight of his father in heavy irons.

The Memoirs go on to describe Grellet's visit to the women prisoners in Newgate—from which the jailor did his utmost to dissuade him, declaring that they were "so unruly and desperate a set that they would surely do him some mischief." But Grellet carried out his intention, and on reaching the small yard which was the only accommodation for about four or five hundred women, he found there some who had already seen him in the "Comptors" prison, and now

volunteered to collect the other prisoners to hear his address. He acknowledges that he was greatly dismayed at first by the appearance of "everything that is base and depraved" in the women crowded in front of him. Yet as he spoke, his sense of the redeeming love of Christ overwhelmed all else in him and in his hearers; and "great was the brokenness of heart manifested on this occasion."

Hearing of several sick prisoners who remained upstairs, Grellet determined to visit them also, and thus discovered a still more terrible aspect of prison life.

> On going up, I was astonished beyond description at the mass of woe and misery I beheld. I found many very sick, lying on the bare floor, or on some old straw, having very scanty covering over them, though it was quite cold; and there were several children, born in the prison, among them almost naked.

From the prison Grellet went to St. Mildred's Court, where he poured out his story to

> his much valued friend, Elizabeth J. Fry, . . . stating also that something must be done immediately for those poor suffering children.

She responded by calling together a number of women Friends, and they all set to sewing with such zeal that

> the very next day she repaired to the prison with a bundle of made-up clothing for the naked children.

This introduction to the crying evils and needs of Newgate led Elizabeth Fry eventually to undertake her devoted work among prisoners.

IV.

It has been said[1] that

> when a man has seen deeply into goodness then the idea of privilege becomes intolerable, and barriers of class, race, or government seem to him an affront to human dignity.

Such an outlook on human affairs was habitual to Stephen Grellet; and he was therefore equally prepared, "the path of duty being clear before him," to bear his testimony before kings and rulers, or to the outcasts of society. In the course of his third visit to Europe (1818-1820) he and his friend, William Allen, went from England to Scandinavia, where they studied the conditions of its peoples and, before leaving Sweden, had the opportunity of discussing the Quaker tenets and questions of social reform—always so closely connected in their thought and action—with the King (Bernadotte).

When the Quakers, in their plain, simple dress and wearing their hats, entered the reception room of the palace, crowded with richly dressed officials and men of rank, Grellet "felt pretty low on finding himself in such company." He was relieved by a summons to the

[1] F. R. Barry, *The Relevance of Christianity.*

King's apartment, where they were granted a private audience. On the occasion of their second visit, the King promised his utmost protection to the little Quaker community in Sweden, and spoke

> with much feeling of the case of the poor Jews, who by the law of the nation are not allowed to reside in this country.

He had tried repeatedly to have "this iniquitous law" repealed, but in vain; and it was but one instance of his limited power, while feeling great responsibility for his realm.

Passing on to Russia, "not knowing what might befall them" in that vast country, they spent four months in St. Petersburg, visiting hospitals, prisons, schools, and other public institutions; extending their mission by preparing a series of Scripture lessons for children which, by the Emperor's order, were adopted for use in Russian schools, and were afterwards translated into many other languages. Towards the end of their stay they had two interviews with the Emperor Alexander, to whom they had been presented during his visit to England in 1814.

A strain of mysticism in Alexander's mind had inclined him at that time to the Quaker principles of interior prayer and the promotion of international peace; and he had been so much impressed by the Friends' integrity that, after his return to Russia, he appointed Daniel Wheeler as manager of the drainage work then being carried out in the morasses near St. Petersburg. The Emperor, who was absent from the capital when Grellet and Allen arrived, had charged Prince Galitzin, his Prime Minister, to treat them with every consideration, and to detain them until his return. When the Quakers were summoned to visit him, he received them alone and "like old friends"; inquiring about their religious work in Russia, and particularly their opinion of the State institutions.

> We were glad to have the opportunity to acquaint him with the wretched situation of several of these (the prisons), and of the poorhouses also. We alluded especially to the prison at Abo; we showed him the sketch, taken there, of a man with his fetters upon him. The Emperor was much affected, and said, "These things ought not to be; they shall not continue so".

Alexander also spoke in the highest terms of Daniel Wheeler, not merely for his remarkable success in reclaiming the morasses, but as an example of righteousness to the Russian people.

When the Quakers made their farewell visit to the Emperor, he told them that the chains had been removed from the Abo prisoners; that the unfortunate man who had been loaded with fetters for eighteen years was now freed; and "orders were given for the better treatment of the prisoners generally." He spoke of other reforms suggested by Grellet and Allen, and then gave them an account of his own upbringing under the care of his grandmother, the Empress

Catherine—the formality of his religious education and observances, and yet how he had been led, at the time of Napoleon's invasion of Russia, to a vital faith and to a great desire "that wars and bloodshed might cease for ever from the earth." He parted from the two Quakers in the most tender and solemn manner; and a few days later they left St. Petersburg for Moscow and Southern Russia.

V.

Stephen Grellet's other-worldly presence and his deep spirituality had already won extraordinary acceptance for his teaching among nuns, monks, and priests, and even the hierarchy of the Roman and Greek Churches. But Rome itself had long appeared to him as the chief goal of his third embassy. At the end of 1819, which he had spent in the cities of South Europe, he at last found himself within the Quirinal, and presented his letters of introduction to Cardinal Consalvi. The Cardinal showed great interest in the Quaker creed and method, and his authority, as the Pope's Prime Minister, opened to Grellet those institutions in Rome that he felt it his "proper business" to visit. At Naples his heart had gone out to the unhappy galley-slaves, and he had pleaded their cause, and that of other ill-treated prisoners and insane persons, so effectually with the Chevalier de Medici, that he was ready to have a complete change made in these cruel systems as the result of Grellet's report.

In Rome he not only made his usual round among sufferers, but, again aided by the Cardinal, he was allowed to inspect the building of the Inquisition; to penetrate to the "Secret Library," and even to look into the records of its former prisoners, covering many centuries, and "kept as the books of a merchant's journal and ledger." Finally Grellet was granted the interview with Pius VII which had been his main object in coming to Rome.

His Journal, in spite of its restrained tone, suggests the significance of that scene in the Pope's private cabinet, to which Grellet was admitted accompanied only by one priest, to act as interpreter if needed. Pius VII, who had been Napoleon's captive for five years, was now nearly eighty, a thin, worn figure, plainly habited, and "of a mild, serious countenance." The Quaker who stood before him was, according to his editors, about the medium height, erect, and rather slender. His portrait shows the brow and eyes of a man of vision and saintliness, the firmly moulded mouth and chin of one who had a rare degree of resolution and endurance.

The Pope had already studied the report drawn up by Grellet, at the Cardinal's request, on the state of the institutions in Rome; and he "entered feelingly" on the subject of the changes he intended to make in their methods, "so that Christian care and tenderness be exercised." He then spoke on other matters which Grellet laid before him, condemning the action of the priests and bishops who had

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publicly burned the Holy Scriptures in several places, as "more likely further to darken the minds of the mass of the people than to enlighten them." He expressed his pleasure that Grellet had seen for himself what great reforms had been brought about in Rome with regard to the Inquisition, adding

> . . . that it was a long time before he could have it effected; that he had made many efforts to have similar alterations introduced into Spain and Portugal; had succeeded in part to have the Inquisition in those nations conducted with less rigour, but was far from having yet obtained his wishes. "Men", he said, "think that a Pope has plenitude of power in his hands, but they are much mistaken; my hands are greatly tied in many things"; he, however, expressed his hope that the time was not far distant when Inquisitions everywhere will be totally done away.

Before the interview ended Grellet, moved by an impulse of love towards the aged Pope, made a personal appeal to him as a fellow-servant of one Master, and Pius VII responded by giving the Quaker his blessing. After an affectionate farewell to Consalvi, who had greatly helped his purpose, Grellet left Rome immediately.

Another twenty years of strenuous work and frequent journeys still lay in front of him, to be undertaken with that dignity and power which sprang from his habitual sense of a "supernatural status" and the guidance of God in all his ways. A long period of failing health, of pain and weakness, preceded his death at Burlington in 1855; but the master key of courage, which had taken him through innumerable hardships and perils of active service, did not fail him at the last door.

THIS AND THAT.

By John Hilton, M.A.

Professor of Industrial Relations, Cambridge. Prof. Hilton's broadcasts to ordinary people are very popular. Here is one of them.

Coming up to London by train a week or two ago I found myself sitting opposite an old friend who had been staying the night in Cambridge. Twenty-five years ago we were two of a group of fellows who used to sit up writing and producing a journal called *War and Peace* aimed at getting people to think straight about international affairs. I know we failed to prevent the Great War; but that was because only nine hundred people read our journal instead of nine million. Since then we've run into each other at intervals. He's now a rather important person in the City; and I'm—well, you know. We talked about old times and new; then he said: "I've never heard any of these talks you give over the air, Hilton. What do you talk about?" "Oh", I said, "This and that. Anything that happens to be exciting me at the moment. . . . Or puzzling me, or worrying me, or tickling me, you know". "Such as . . . . ?" he said. "Oh, anything from the regrettable manners of town dogs to the future of the League of Nations; everything from how to stop draughts from coming under doors to how to get rid of unemployment". He said: "That sounds a mixed lot. Is there some thread or pattern running through it". "No", I said, "I take things just as they happen to hit me in the eye, or on the funny-bone". "H'm", he said, "But there must be something running through them. What is it? A philosophy of life?" "Good gracious, no", I said, "nothing as high-sounding as all that". "What, then?" he said. "Oh", I said, "I suppose . . . . I dunno . . . . a way of looking at things . . . . a way of feeling about things . . . . a set of beliefs". "A creed, eh?" he said; "Come on. Let's have it. I believe . . . . go on". "Oh no", I said, "that's not fair. I ought to have notice of that question". "Go on", he said, "You know jolly well what it is and you never had much trouble putting what you knew into words". "Much trouble!", I thought. However, I let that pass; the train roared on, and I searched into myself for the first article of my creed. "Come on", he said again. So I started.

> I believe in . . . Tom, Dick, and Harry (and of course in Joan, Peggy, and Kate). I fancy that's at the bottom of all else in me: I believe in Tom, Dick, and Harry. Of course, I know how important to the scheme of things are Sir Thomas, Professor Richard, and the Right Honourable Henry. I respect them, I stand in a good deal of awe of them, I never fail to give them their due; but if they start throwing their weight about too much

and I have to take sides, I side with Tom, Dick, and Harry.

"Throwing their weight about too much". There's the second article of my creed, popped out all of itself. I hate bullying. I particularly hate bullying that's polite and correct. I even dislike too much ordering about. I don't like anyone having too much power over anybody else. I don't like Tom being able to put compulsion on Dick, or Dick on Harry. I'd like a world in which Tom can say to Dick, Harry, or anybody, without fear of consequences, "Hey, chuck it. Keep off". I'd like still better a world in which Tom never need say it.

Next, I believe in kindness more than in unkindness; I believe in love more than in hate: but anything weakly sentimental makes me sick, so I'll add that I believe in simplicity, sincerity, and guts.

Next, I believe a sense of the comic is just as important as a sense of the sublime. I think perhaps war will never be preached away, or argued away; but it will be laughed away. I think the Christ who is next to come will appear as the Divine Comedian. Those who can see the joke will be saved; those who can't will be damned—and quite right too.

Next, I believe in wonder first and judgment last. I like Tom, Dick, and Harry, when they see something new and strange, or odd, to say "That's interesting" before they say, "That's good" or "That's bad". Curiosity first: judgment last.

Then, while I believe in getting on, for all who want to get on and can get on, I believe still more in getting on together. And I mean that in both senses. The difference between hell on earth and heaven on earth is mostly a matter of getting on well together or getting on badly together. And if Tom, Dick, and Harry (and Joan, Peggy, and Kate) get on well together that's the best start for each to get on; but if Tom gets on at the expense of Dick and Harry, or if in getting on he leaves Dick and Harry too far behind, it won't be so good as if all three get on together. So, while I don't want to hold Tom back, I want him to be for ever giving a hand to Dick and Harry. And every view I express about economic and social and political problems is dictated by the belief that we can't hold together unless we get on together.

Then (and I think this is my last) I know that Tom is vastly different from Dick in all sorts of ways, and Dick is vastly different from Harry. And Joan, Peggy, and Kate are each vastly different from each other as well as from Tom or Dick or Harry. The diversity of mankind. Thrilling differences. Glorious, endless, measureless, variety. Not better or worse one than another: just different. And I love that variety, and hate anything that takes no account of it or tries to smother it. I'm out against that sickening wax dummy so many of us keep in the lumber-room of our minds. The perfect gent. The real lady. The ideal citizen. The complete Christian. The model of all the perfections. He bears a striking resemblance to ourselves as we fancy we are, but are not! There he is; and we fall

into the damnable sin of comparing our friends and acquaintances, and those about whom we hear or read, with that graven image, and rating them accordingly. We say: "He'd be *such* a nice fellow if he weren't so mean, or so solemn, or so boisterous, or so coarse, or so amorous, or so frigid, or so conceited, or so outspoken, or if he wouldn't keep humming, or if he'd learn to be more orderly or punctual. Such a nice girl she'd be if it were not for this, that, and the other. Why can't she be like other people: really, I shall tell her about it. She ought to be told". The wax dummy. And then we set to work to lop off or smooth down or correct these mannerisms and oddities. Particularly we try it with our nearest and dearest; because, there, anything not up to dummy standard jars us most and there we have power and opportunity. And we think it will be quite a safe and simple matter to lop off an oddity or two, trim off any annoying or crooked bits of nature or character, and then what's left will be *so* nice and sweet and correct to standard. But my observation and my feeling is that generally, when the oddities are lopped off, the personality is messed up. I'd like us to relish people as they are much more; and not want so much to mess them about to our tastes. D. H. Lawrence, in one of his letters, says of somebody (I'm quoting from memory): "Oh yes, he likes me all right; but he likes me for what he wants me to be: rather than let me be what I am, or what *I* want to be—why, he'd see me hanged first". I'm out against all tendency to make everyone conform to standard specification. I think Shakespeare gave old Polonius a better line than he really deserved when he made him say "To thine own self be true; and it shall follow as the night the day thou canst not then be false to any man".

My old friend had sat patiently through this declaration but now he broke in with "You're getting into deep water there, my boy. If each is to follow his natural bent, and be esteemed according as he's true to his own type, you'll be patting on the head the brute, the bully, the liar, the sneak, and the cheat, and saying 'Bless his little heart, he's no better or worse than anybody else, he's just different. Let him be'. Come now: that won't do". "Yes", I said,

I know I'm in deep water. But I'm certainly not going to let him be, if he's a real nuisance with his differences. If his funny little ways go beyond offending that stupid desire people have to see everyone conform to wax-dummy patterns, if they really hurt other folk, to no purpose, then I'd certainly have him alter his ways. If he couldn't do it himself I'd give him every help. Training, nursing, coaching, gingering up or slowing down his glands (you know, all this gland business); anything and everything to lop off or transform his socially hurtful funniosities of nature or habit. It might mean spoiling a magnificent hooligan or sensualist or swindler or war-monger to make a very commonplace citizen—but I'd chance that and stand the racket. And if nothing could correct his tendency to kick unoffending neigh-

bours in the face or cheat unemployed men of their bits of savings, or make warlike orations, well, I'd lock him up out of harm's way and carry on with better opportunities the good work of putting him straight. I wouldn't want to punish him; for what's the sense in punishing a man for something neither he for himself nor we for him have been able to check or mend? And then, punishing means a body of paid punishers; and that's a beastly job, that no man ought to be asked to do. Never forget that when you condemn a man to be punished you condemn someone to punish him. But to be a curer, a straightener, a renovator; ah, that's something like a job! But suppose the wretch has done some perfectly dreadful deed; would I put him out, do him in, polish him off? Well, that's not a nice job either. It's all right saying "This chap had better be done in", but, somebody's got to do him in. And then, I always think it's a pity to do in a man of parts, even if they're bad parts, so long as there's a chance they might be changed into good parts. I used to have a fanciful notion that in some happy future, if a man broke out into bad ways, or developed some kink or twist in his nature, we should just give him the right sort of sleeping dose, put him in a nice warm brine-bath, and keep him asleep for whatever his sentence might be—seven days, or seven years, or whatever period was thought necessary for his cure—and so let his tangled nerves and tissues straighten themselves out and all his organs have a jolly good rest (for a great many of the hurtful things that are done are done by people who are physically all wrong inside; by people poisoned by bad air, bad food, bad drink, or bad smoke; by people whose nerves are on edge and all of a jump). And in this flight of fancy I used to picture the jail of the future as a series of nice long corridors with shelves down each side and on every shelf a sleeper in his cosy little bath, each with a ticket giving his name and saying when he was to be wakened up; and instead of warders there'd be just a handful of specialists—an engineer, an electrician, a chemist, a biologist, a physician—seeing that every criminal was having the crime nicely soaked out of him according to prescription, and a few skilled mechanics and labourers for lifting and wheeling things and people about. What a saving of room, and trouble, and expense compared with what we do now! And at the end of his sentence the prisoner would come to and waken up as bright and bonny as a new-born-babe—or as a giant refreshed, if you like that better. All his nasty cravings gone, at peace with himself and with the world. Born again. But it's a long time now since I used to play with that fancy. I was going to write a novel about it; a novel like Butler's *Erewhon*. It's one of the 99 novels I've planned but never written. But that's a long, long time ago. And since then all this gland business has been discovered. Now it looks as though, in the near future, "when the coster's finished jumping on his mother" we shall no longer take and lock him in a cell and go to all that trouble to keep

him there for months and months and then turn him out no better and perhaps worse than when he went in; but, instead of that, we shall tell him to go round to the hospital and have his glands seen to. It may be. But as one who has many a time in a long life been ready to quarrel with his own finger-ends in the vexation of sheer tiredness, I still think longingly of my brine-bath Rip-Van-Winkle rest-cure as something that might very well round off the gland treatment.

"Then", said my friend, "you want people not to follow their natural bent if it hurts others to no purpose, and you're prepared for someone, the authorities I suppose, to help us, or even make us, alter our natures and correct our habits, so that we stop making a nuisance of ourselves even at the risk of turning a grand villain into a very ordinary decent person. But if you allow so much haven't you allowed everything? That doesn't sound to me so very different from what we all do now. You're still left with the need for distinguishing between what you'll call harmful and try to restrain or correct, and what you'll call harmless and try to take a delight in".

Yes, I said, and that's the deep water. But I'd rather be in deep water than shallow. And I'm never so much concerned with a policy or a programme as with a principle, and the principle I'm sticking to here is that it takes all sorts to make a world, and it's grand there should be so many sorts, and everyone of them so vastly different from every other; and we should do *more* in the way of taking people for what they are, oddities and funniosities and shortcomings all complete, and *less* in the way of wanting to correct or lop off their peculiarities, so as to make them like that wax dummy that is to us either the perfect being of our own private fancy, or the perfect character of the Church's fancy, or the perfect citizen of the State's fancy. I can't draw the dividing line. I don't want to. But I can give you an example of the kind of thing that passes for perfect logic but is in fact perverse nonsense. Time and again I hear people being told: "What do you suppose it would be like if everyone did as you do?" I've seen that solemnly put forward as the acid test of whether a course of conduct is good or bad: "What would social life be like if everyone did as you propose to do?" The answer is, of course, that people are all fantastically different, and there isn't the remotest prospect or possibility of everyone behaving oddly in the same way. And, if it comes to that, you want to be just a little careful of that great saying: "Do unto others as you'd like them to do to you": they may have very different tastes.

He said "Kant". "Can't what?" I asked. "No, you ass", he said, "Kant. K.A.N.T.—the great German philosopher. He explored all that from end to side". "Did he?" I said, "and what was *his* conclusion?" "Well, it's a long time now since I read him", he said, "but I think the line he took was that diversity of conduct

doesn't matter so long as there's uniformity and conformity of motive". "Here, wait a minute", I said, "if you're going to use words like that I must change gear". He went on: "You know, the trouble with people like you and me, old man, who didn't have a philosophical education, is that we sweat away at these tremendous issues when, if we only knew, some great thinker a couple of hundred or thousand years ago thought and argued it all out and said the last word on the point". "The last word", I said, "Not where I'm concerned. Not by a long chalk".

So we parted; and ever since I've been wondering. Is it better to have real learning (which certainly I never had) and to know what the great thinkers of the past have said on every puzzle that comes into the mind; or is it better not to know the first thing of what they said, but to have to start all off one's own slate, to have to put two and two together unaided, and to have to worry it all out for oneself? What do you think? But I have a big book somewhere on the philosophy of Kant. One of these days. . . . . Do you know that jolly little poem of F. W. Thomas's, about Grote, the man who wrote the monumental *History of Greece*?

George Grote
Wrote
Quite a Long piece
About Greece,
In which he told, very properly,
The truth about the pass of Thermopylæ
And the warlike incursions
Of the Persians.
I haven't read it myself,
But I have it on the shelf,
And one of these days when I'm
Not pressed for time
I'm going to have a look
At this book
That George Grote
Wrote.

I'm horribly ignorant of the writings of Kant, but I know lots of F. W. Thomas.

So that's all. Blessings on you.

TOWARDS AN APPRECIATION OF ERASMUS[1].

By Geoffrey F. Nuttall, M.A.

The fascination of the sixteenth century is that in it so many strands are interwoven: among others, the claims of reason and of commonsense, a stress upon personal life and the ethical, and a more direct and individual approach to God. Erasmus's books had an exceptional sale throughout the century; and the reason for his immense hold over men's minds was that he combined, in a quite remarkable manner, the first two of the three strands mentioned. The third strand was distinctly lacking; he was a cold man, temperamentally as well as physically, and the warmth of the religious reformer was not part of his make-up. Yet in him, as in no one else, at least with his gifts of expression, the reasonable and the ethical fused and joined forces.

There is much in Erasmus about *philosophia*, but Erasmus was no *doctrinaire* philosopher. It was the reasonable in its pragmatic sense of what is sensible in action which attracted him; he used *philosophia* as we used the word philosophy also, meaning a way of life. His concern lay never with abstract truth; he confesses that he was not made of martyrs' stuff, and that, even had Luther been in the right, he would prefer to be mistaken rather than to embroil himself in the fight for truth and to run the risk of losing his life on its behalf (Epp. 1218 and 1219). He also asserts his conviction that it is sometimes right to conceal the truth and recalls with approval Plato's policy of deceiving the people with lies for their own good (Ep. 1195). Just as, despite his constant appeals for mercy and moderation, he was ready to sacrifice Luther, esteeming it a little thing that one man should die for the people (Ep. 1192), so he was willing, if need be, to play fast and loose with truth. His endless jeers at the pride and folly of the scholastic philosophers were rooted in a persistent tendency to a critical scepticism: what is beyond us is no concern of ours, was his opinion (Ep. 1334), and we shall do well to confine our attention to what is reasonably practicable. It is not always realized how deeply Erasmus was influenced by Origen. In 1504 he told Colet that in Origen's works he was finding all the groundwork of theology laid open and made clear (Ep. 181), in 1518 he confessed to John Eck that he learned more of the Christian way of life from a single page of Origen than from ten of Augustine (Ep. 844), and only a year before his death he began upon a Latin edition of the Father. From Origen he learned to be judicious as well as critical: *fortassis* is as frequent and as typical in Erasmus as τάχα is in Origen.

[1] The references to Erasmus's letters are to Dr. P. S. Allen's edition; acknowledgment is also due to M. Pineau's *Érasme—sa pensée religieuse*.

Great as was Origen's influence, Colet's was still greater; nor did that influence express itself only in providing Gibbon with the material for his epigram, "Erasmus learned Greek at Oxford, and taught it at Cambridge". In Colet Erasmus found an *anima naturaliter Christiana* (cf. Ep. 414), who drew out all that was best in him. Men of Colet's enthusiasms did not generally attract Erasmus, but fortunately Colet combined with his prophetic fervour (Ep. 116) the saving character of elegance and culture (Ep. 1211). It was from Colet that Erasmus first learned the importance of the Christian life for the Christian, because it was in Colet that he first saw that life being effectively lived.

The time came when he could say that a pure and simple life was all that Christ demanded of us (Ep. 858), that such a spiritual life was in fact Christianity (*Ench.*, ed. 1641, p. 184). No Puritan used these words *pure* and *simple* more regularly: as in the days when the Christian faith found expression in men's lives rather than in their subscription to articles, so still it is only the pure in heart who will see God (Ep. 1334). Simplicity and purity, that is what Christ is, nothing else, in a word just what He taught (*Ench.*, p. 145). The Christ whom Erasmus follows is admittedly Christ the Teacher rather than Christ the Saviour, Erasmus even goes so far as to say that Christ was born and died in order to teach (*ib.*, p. 194), but that is what is meant in saying that Erasmus was ethical rather than religious. Nor is his acknowledgment of his discipleship drily intellectual. He had early found it was useless to have anyone to teach you, unless he were your friend (Ep. 56), and it was in terms of friendship that he thought of his relationship to Christ. Christ is, in fact, our especial friend (*De Contempt. Mundi*, c. vii), and Christianity, again, is nothing else than a true and perfect friendship (Ep. 187). It was in His inner life rather than in His outward living that Christ's perfection lay (Ep. 858), and it is for us, with the help of the Spirit speaking to us in Scripture, to be transformed, until our interests are more worthy of Him (Ep. 1304).

The outstanding character of such a view of Christianity was its freedom. Erasmus thought freedom was man's right by nature (Ep. 11), and it was the limits set to freedom which he found objectionable in monasticism. There can be no genuineness about a forced consent, he argued; the surrender Christ desires is a voluntary one (Ep. 1334), and he resented being for ever kept in theological bearing-reins (*Ench.*, p. 192). His critical faculties had always been sharp, and he now had a further justification for using them. If much of the current practice was pharisaism and many of the current theories superstitious *impedimenta*, then an attack on them could only clear the way for a fuller recognition of the one thing needful, the spiritual life.

Erasmus therefore cast about him with a good will. The claims of reason were strong here, and Erasmus felt their strength. His classical education had gone deep, and he saw the Christian religion against the background of antiquity. That the historical sense was well developed in him is apparent from his insistence that the scholastic philosophers wrote each for his own age (Ep. 1334), and that it is important in evaluating their worth to discover in each case the temporal and causal context of their teaching, as well as the bearing of their own personalities (Ep. 1581). So with the Bible itself Erasmus was not afraid to point the likeness between the early chapters of *Genesis* and the stories in Homer, or to suggest that in breaking bread at the Last Supper Christ was following a ceremony of plighting troth common in antiquity. Nor did the similarity he observed between the pagan and the Christian hagiologies remain limited to the lesser figures; the Virgin had probably never left shore, yet as Star of the Sea she had taken the place of Venus, Child of the Sea, while weeping evoked by sermons on the Crucifixion reminded him of the mourning for Adonis. Moreover, his criticisms went further. He not only complained of the unreasonableness of credulous devotion to such relics as those of the Virgin's milk, he regretted that higher honour was paid to, deeper trust felt in, the Virgin than her Son. He was also downright in his condemnation of any *opus operatum* notion of the sacraments. He refused to recognize baptism as constituting a man a Christian (*Ench.*, pp. 173 f.), and remarked that he failed to find any indelible character attributed to the ceremony by the apostles; so also he could allow no efficacy to the Eucharist apart from the working of the Spirit.

It is the mention of the Spirit which reminds us of the double strain in Erasmus, and which forces us to recognize that his criticisms of contemporary Christianity were by no means due solely to a half-pagan preference for the antiquity he so much loved. The rediscovery of the present Spirit of God was at the root of the greater stress on ethics and human personality, and, no less than the reasonableness issuing from antiquity, was responsible for the freedom of Erasmus's approach. The Spirit, he said, is above all human laws, it is even above the Pope and general councils; and, ideally at least, when one is spiritually adult, one needs the law no longer, however valuable educatively it may have proved. From such a judgment to the undermining of the prestige of a sacerdotal and authoritarian Church was but a small step, and it was a step which Erasmus did not hesitate to take, in principle. The true Church he defined as the Christian people; it is for them to hear, with fairness but not uncritically, those who are in name, and should be in fact, their ministers, and if necessary to reject their teaching. This they may do, just because of the reality of the Spirit, and just because the possibility of the spiritual life, as outlined above, is open to all.

So Erasmus taught, in principle: the freedom of the Spirit, he says himself, was the burden of his message (Ep. 1887); the tragedy is that he came to regret having taught it (*ibid.*). In 1519 he still thought he could see the beginnings of a golden age, the world was waking up from sloth and slumber (Ep. 966, *cf.* Ep. 333); only six years later he lamented, not this time, it would seem, in Horatian vein, but in all seriousness, that everyone he knew was becoming not better but worse (Ep. 1887). The age he had seen beginning was the age of the Reformation; theologically his quarrel with the Reformers was over predestination and freewill, but deeper than this, and not unrelated to it, was their disagreement over the freedom of the Spirit. Already in 1523 Erasmus started his withdrawal in admitting to Zwingli that the discernment of spirits was a rare gift (Ep. 1384): as Henry VIII had once remarked to a man who claimed to have been inspired by the Spirit to attack the study of Greek, there was the spirit of folly as well as of Christ (Ep. 948); so now Erasmus, who had always been suspicious of unreasonable spirituality, feared that the Spirit of which the Reformers made so much was the spirit of Satan (Ep. 1483). He found good reason for so thinking, as he believed, in the issue of allegiance to their Spirit; for that issue was not freedom but unharnessed licentiousness (Ep. 1887), which meant in fact an enslavement worse than the old (Ep. 1597). Here, again, the two strands always to be found in Erasmus were at work. Often it is the scholar who appears, ever seeking the will-o'-the-wisp of *tranquillitas*, and wistfully longing once again for the integrity of the monastery library, the years having softened the memories of what he found there without having weakened the ideal with which he first entered it. Yet we see also the Christian, saddened beyond any expectation to find that the free and simple Christianity he had taught, the spiritual life of friendship with Christ, was being not so much overlaid as used and plundered in support of a life of dissension and of license.

The truth is that Erasmus had himself to suffer for the reasonableness which in the general course of events proved of prime importance. The epigram of the Cologne friars about Erasmus's laying the egg and Luther's hatching it (Ep. 1528) was, in one way, strictly true; Erasmus's own view was that Lutheranism was nourished on the humanities (Ep. 1977), and towards the popularizing of the humanities, with the reasonable attitude towards Christianity which they favoured, no one had done more than himself. It was on the other side of their characters that Erasmus and Luther were as opposite poles. Of Augustine, in whom, after Paul, Luther's storm-tossed soul found the most satisfying teacher of Christianity, Erasmus had the audacity to remark that his conscientiousness seemed a little meticulous, and the remark goes deep: Erasmus was too easily good ever to understand the psychology of

the twice-born and the whirlpool of sin, in the escape from which the Lutheran Reformation took its birth. Erasmus went back to Christ the Teacher rather than to Paul; and so late as 1530 we find him expressing a real admiration for St. Francis and for those who have *sincerely* sought to follow Christ by walking in Francis's steps (Ep. 2300). This appreciation is revealing, especially to a generation which finds the ideal of St. Francis, if not his actual behaviour, so attractive. It should serve to balance Gibbon's other remark about Erasmus, that he was the father of rational theology. This he was; but he was also an influential leader in the succession of those to whom the essence of Christianity has been a life of friendship with the Christ who went about doing good.

Those who have already appreciated Dr. David Mathew's powers of imaginatively recreating the most varied atmospheres will not be disappointed by his scholarly *Catholicism in England 1535-1935* (Longmans, 9s.). Post-Reformation English Catholicism in the history-books is largely a matter of relations with governments, friendly and plotting; Fr. Mathew's subject is the culture and tradition of a Catholicism unconcerned with plots (which, with exceptions, he puts aside as "fantastic" and "vague proposals"), the Catholicism of the Court up to 1688 and that of the country squires, among whom (for the Mathews have always been Catholics) the author is most at home. He writes of the Catholicism which produced or attracted Ben Jonson, Crashaw, Dryden, and Pope; Mrs. Pepys; the architect James Gibson; and the composer of *Rule Britannia*: of the Catholicism which with quiet but unyielding assurance continued through the centuries to appoint to titular offices. It is interesting to compare such a history with that of Nonconformity, also debarred from Parliament and the Universities, though the Catholics' social position was so different and their seminaries were abroad; Dr. Mathew suggests that in Cornwall (as in Anglesey?) an increasingly lukewarm Catholicism, little affected by Anglicanism, passed directly over into evangelical Nonconformity. For *Langnorne* on pp. 103, 107 read *Langhorne*.

Mr. Michael Trappes-Lomax's *Bishop Challoner* (Longmans, 10s. 6d.), which is based on Burton's *Life*, is of much less general interest. The son of a Dissenter, reticent but of intense piety, Challoner combined the writing of many influential books with the work of an episcopate which lasted from before the '45 till after the Gordon Riots. The title and atmosphere of his much read prayer-book *The Garden of the Soul* reminds one of Watts's hymn, and there are other parallels with Protestant Dissent: Catholic conventicles were held in garrets, with pots of beer to convert the meeting into a drinking party, if interrupted. The dependence of the churches on the country squires and their chaplains also reappears.

GEOFFREY F. NUTTALL.

A DAY IN A HEADMASTER'S LIFE.

By Harold Nicholson, M.A.
Headmaster of Taunton School.

The first official duty of the day is Senior Chapel, at 7.45 a.m., a short, simple and, I trust, a helpful service of hymn and prayer. At 8 o'clock comes breakfast or rather a breakfast and letter sandwich, for it is essential to glance through the morning's letters immediately after their arrival so that any really urgent matter may receive attention at once. At 8.50 a.m. there is chapel for Junior Houses and for Day Boys. The time between 9 a.m. and 10.30 a.m. is usually spent with my secretary dealing with the morning post. The contents of the post-bag are very varied. There are always a number of charitable appeals and these present quite a serious problem; one wishes to help as far as possible; but there is a grave risk of our schools being exploited by philanthropical societies; there are all sorts of offers of speakers, lecturers, *etc.*, appeals for school collections and the like. We have had to limit school collections to two a term and always for a really national appeal, for after all we are mainly a non-local school. The boys' response is always generous in the extreme, the total collected being anything from £15 to £20 on each occasion, and this represents practically the school's pocket-money for the week.

Then among the letters there are requests for statistics from the Board of Education, the Local Education Authority, and others; we have to supply information as to the number of boys who have left in the previous term and what occupations they have taken up, details of boys in receipt of financial help, *etc.*; then there are forms to be signed for cheap railway tickets, references are required for Old Boys who are seeking posts, forms dealing with War pensions, *etc.* Then come letters from parents dealing with the boy's work, "Please let Johnny drop Latin, Scripture, and History; they are of no use to him; please let him concentrate on shorthand, typewriting, and commercial subjects". Such letters show a sublime ignorance of the difficulties of time-table organization. One has to remind the fond parent that while our *"table d'hôte"* fees are extremely reasonable, treatment *"à la carte"* costs 6s. 8d. per hour and must take place in the boy's leisure time. Of course, often enough the real reason behind such a request is the boy himself; he is a subtle master of strategy and is playing a deep game; he knows, for example, that Latin is a difficult subject and he is out for a soft option, and so he spins a wonderful yarn as to value and possibility of alternative subjects. Then there are inquiries about examinations of all sorts, and of course one keeps all such information carefully filed in the study.

One keeps the prospectus of practically every big technical college, medical college, agricultural college, *etc.*, and all details of Oxford and Cambridge and the provincial Universities. Most parents seem to be obsessed with the need for London Matriculation. For many it is the only public examination of which they have ever heard and it assumes a perfectly fabulous value. As the first step to a London degree it is of course essential, but for many other purposes the School Certificate of any of the various examining bodies will serve equally well. I heard some time ago a strange story of a boy who was about to be articled to a lawyer. The boy had passed the London General Schools Examination with honours and had reached credit standard in six subjects, a standard well beyond the Matriculation standard. Yet the lawyer was quite disappointed and worried because the boy had not sat the London Matriculation examination as such, even though the boy had been examined by London University and had been pronounced by them to be exempt from their Matriculation examination.

Then come letters dealing with the health of the boys; these arise largely out of the regular medical and dental inspection, the boys being examined thoroughly once each year. Incidentally, I may remark that a headmaster picks up quite an encyclopædic knowledge of boyish ailments. Then come letters about the future careers of the boys, and it is positively amazing to find how the modern parent is coming to depend on the headmaster not only for information about all sorts of careers but also for actual introductions to particular employers of labour. Such information is always most willingly given and through the medium of various professional employment committees one is able to place quite large numbers of boys in suitable positions.

The more one deals with such correspondence, the more one is inclined to agree with the late Sir John McClure of Mill Hill, who said, "The more one knows of the average parent, the more one respects the average boy". One must confess that much of the correspondence reveals a vast deal of muddle-headedness. Each year I send out a circular letter about the five alternative courses which are open to boys in our upper school. One parent replied most emphatically, "I insist that my boy shall take at least *four* of these alternatives". And again there exists a great deal of confusion about the aims of education; many parents seem to have no notion of what the poor schoolmaster is out to achieve—but at the same time complaints are very few, there is practically no ill-will, and the daily correspondence shows a vast fund of profound gratitude.

About 10.30 a.m. comes the visit of the school medical officer. It is not necessary for the headmaster to see him every day, but the doctor is always seen if there is a serious case in the School Hospital so that a full and reliable bulletin may be sent home.

The period from 10.30 a.m. to 12.30 is usually spent in teaching, which comes as a welcome relief from administrative duties. It is strange that a headmaster is usually chosen for his success as a teacher and he is then given a post in which he is largely cut off from teaching, a post which demands the highest qualities of business organization. It certainly requires a certain buoyancy of spirit and quick adaptability of mind to switch off from a letter to Mrs. Jones about Johnny's report and deal adequately with a VIth form lesson on a masterpiece such as Goethe's *Iphigenie* or Racine's *Britannicus*, though of course a play such as Molière's *Bourgeois Gentilhomme* comes as a welcome tonic and stimulus.

It is now 12.30—and one is hoping for a few minutes' peace. Then comes a knock at the door. It is a master and a VIth form boy; the master lodges a charge of gross insolence against the boy—a very rare occurrence indeed. It is a very serious case, insolence before the whole form; a master's authority is at stake, also the whole discipline of the school, if such an episode is allowed to recur. Personally I am not surprised. For some time the boy has been strutting about the school, a picture of overweening conceit, a perfectly intolerable prig, clearly riding for a fall. The master leaves and I am left alone with the boy. He is tall and handsome, well over six feet in height; he is utterly defiant and prepared for the severest flogging that can be given to a boy. I know that he would die rather than turn a hair. It is going to be no easy case. Quite clearly force will be of no use, no real remedy. I try every line of attack. I appeal to his own self-interest, to his loyalty to his form, to his loyalty to the school, to his loyalty to his people far away on the other side of the earth. It all seems to be of no use. I try every appeal for an hour or more. At last I get beneath his armour. He stretches his arms to me and sobs and sobs. When he can speak, he murmurs in an agony of remorse, "Oh, sir, I have played the fool". I reply—"Well, laddie, I am prepared to take risks, you have fully deserved a flogging—school discipline, a master's status, both are at stake; yet, I will take risks—shake hands, go away, and make good". You say the days of miracles are over, that there is no such thing as sudden conversion? Well, I do not believe you. That boy never looked back; there was no relapse and now he is a perfectly charming creature, in the midst of a brilliant University career, doing everything that would rejoice a mother's heart. . . . But I confess the interview has left me a limp rag and I just want to go away and hide for a short space of time.

At one o'clock school dinner is served.

At two o'clock one usually begins a series of interviews. One has to meet prospective parents who have come over to view the school premises. They ask endless questions, most of which are fully dealt with in the school prospectus; but these interviews are very

interesting as they provide new contacts with humanity and they reveal all sorts of little idiosyncracies. The behaviour of the prospective new boy is always interesting. Usually he is very shy and quiet, but sometimes he is bumptious beyond words, he has been "cock of the walk" at his little prep. school; but one knows that he will soon find his proper level in the big school. Or it may be one has to attend a meeting of the school finance committee. One has to tender advice on all kinds of expenditure, the provision of additional bathrooms, of class-room accommodation, or questions arising out of the boys' food, and of course on the general development policy of the school. For a school such as Taunton is not only a large educational establishment, it is also a great business concern spending some £60,000 *per annum*. We have to work out a very careful costing scheme. We must know to the nearest farthing the cost per head of each meal, breakfast, dinner, tea, *etc.*, the cost per head of domestic service, *etc.* Or it may be that the afternoon, being free from interviews and committee meetings, provides an opportunity to visit the class-rooms and inspect the teaching. One collects all sorts of odd notes for the sectional staff-meetings which are held from time to time to discuss points of teaching method. Such work is essential if the staff is to work together as a real team and not merely as a group of individuals.

Four o'clock, the end of afternoon school, is a convenient time for seeing masters, day-boys, and other visitors about all sorts of odds and ends—lost articles, foolish absences, extra coaching, week-end leave.

From four to five-thirty is the time set aside for school games; there may be some important cup tie to watch, for it is very important to keep in touch with school games.

At five-thirty comes the office-boy with a large batch of letters to sign—some 50 to 60 letters a day go out over my personal signature, apart from circular letters.

At six-twenty comes evening chapel with hymn, lesson and prayer. Immediately after chapel is a convenient time to see any boarders who have difficulties to settle. They come about examinations; adjustment of personal time-tables; possibly there is a prefect who is having some trouble over discipline; or possibly the boy wants information about his future career, examinations arising out of this, *etc.*

At seven-thirty supper is served. Eight-fifteen to nine forty-five is the time set aside for debates, meetings of the various school societies, for musical recitals, play-readings, lectures, and the like. Perhaps one merely attends to show one's interest, maybe one has to introduce the speaker or even take part in the proceedings.

About nine forty-five the work of the day is over and one goes to one's house pretty tired and ready for bed.

A short anecdote to conclude. Once a German schoolmaster was visiting an English school and, confusing the two words "to make" and "to do", as Germans so frequently do, he asked the English schoolmaster who was teaching his class, "And pray, sir, what make you here?" And the answer came like a flash, "Sir, we are making men". If that is even an approximately correct description of my task in life, I for one am fully content.

Although there is little that is new in Mr. A. H. Body's *John Wesley and Education* (Epworth Press, 6s.) it brings before the reader in succinct form the theory and practice of John Wesley in regard to education, especially at Kingswood School. Early rising, severe discipline, no play, much inculcation of religion : it is amazing how any child survived. Mr. Body has given us an informing account of what Methodism, especially early Methodism, did for education : it is a pity he has not provided a better Index : if, for example, it is desired to find whether *Sellon* and *Seddon* are one and the same man, the Index gives no help at all.

People engaged in the training of children will find Mr. J. W. D. Smith's *Psychology and Religion in Early Childhood* (S.C.M., 2s. 6d.) suggestive, but they will wonder where chapters II and III come in the argument. Parents will find Chapter I, "Some Dangers in Religious Teaching", specially stimulating.

Dr. N. M. Iovetz-Tereshchenko's *Friendship-Love in Adolescence* (Allen & Unwin, 16s.) is typically Russian in its dissection of mind and motive. The writer has collected various diaries, letters, and stories of boys and girls in their 'teens ; some of them he prints and analyses with great detail and precision. The end of a prolonged study is the conviction that love is not a sexual phenomenon. We believe that Dr. Iovetz-Tereshchenko is right to the extent that generally in adolescence there is little of conscious sex desire in normal individuals.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

IS OUR GOSPEL BIG ENOUGH?

By A. E. Garvie, M.A., D.D., D.Th.

I.

(1) One of the problems which is bewildering and baffling the churches is the decrease in church-going. It would not be true and just to regard all who do not go to church at all, or only very irregularly, as altogether irreligious. They have their beliefs about God, and allow their beliefs to affect their character and conduct. That their loss, religious and moral, from this neglect of worship is great cannot be denied, as the belief in God needs to be sustained by communion with Him, by instruction from Him, by service for His Kingdom. And the Christian character at its best depends on constant, intimate dependence on God. It is reckoned that only one out of five of the scholars in the Sunday School pass into the Church. Many of them retain memories of what they had there learned and are influenced for good by them; but they do not develop the distinctively Christian experience or a vigorously Christian character. No man who knows what the Christian life of faith, devotion, service can become can be satisfied when the majority of men and women around him are content with so little of all that it offers. That folly and wickedness oppose many to goodness and godliness; that ignorance, indifference, and indolence hold many in their toils; that an intellectual arrogance, "the little knowledge which is a dangerous thing", or moral self-sufficiency, which feels no need of God's succour or support to live a good life, or spiritual insensibility, for which the invisible and eternal have no reality, are formidable barriers, must be conceded. But this is not an adequate diagnosis of the disease. The physician may himself be at fault, and the patient may be suffering from the application of inadequate remedies.

(2) A great many untrue and unjust accusations are often brought against the churches, and the excellent work which they are doing

within the bounds of their outlook and resources is often ignored. There is among many real concern for the multitudes who are out of the ways of the Lord. There are anxious thought, strenuous endeavour, and sincere purpose in many churches, although there is in some an unjustified contentment and complacency. It cannot be doubted that the churches are to-day paying the penalty of past neglect of effort, due to past defects of vision. For the most part they failed to read "the signs of the times", to adapt their message to the startling changes of thought, and their methods to the revolutionary changes in economic conditions, social relations, and political movements. Their creed lagged behind the advances of science, and their organization behind the progress of social complexities. "Jesus Christ is the same yesterday, to-day and for ever"; there is a "faith once for all delivered to the saints"; there is a continuity in the "communion of the saints"; there is much which is permanent and must be permanent because it is the Eternal who has revealed Himself in time to redeem and reconcile man for eternal life in God; no other Christ, no new Gospel, no fresh Church is needed, or possible. But the Church in its interpretation and application of the truth and grace of Christ is subject as a human society to temporal conditions; and that the permanence of the Eternal as revealed in time may be preserved needs constant re-adjustment and re-adaptation to the changeful ways and works of men.

(3) In all times of transition there are pioneers on the forward path; but they often are voices crying in a wilderness of conservatism and obscurantism. To give only two illustrations, how much intellectual respect the Church lost in its opposition to the advances of science, and how much moral damage it did to itself by not recognizing the need for a Christian ethics corresponding to the economic conditions due to the Industrial Revolution! Even this scrutiny is too superficial, and we want to penetrate into the problem more deeply still. The thesis which I want here to maintain is that while the Gospel as the New Testament presents it to us is not only big enough for all human need, but bigger than man's capacity now to receive its fullness, "our Gospel", the message with which the Church has too often and widely been content, is not big enough for man's necessities or God's purposes.

(4) One of the most dangerous heresies with which the Christian Church in the early centuries had to contend was Gnosticism, which opposed matter and mind, body and spirit, the Creator of the world and the Father revealed in Christ, a metaphysical dualism based on the physical contrast of light and darkness, and the moral contrast of good and evil. It was a fusion of Eastern polytheism with Greek philosophy, which was dualistic as Hebrew religion was not. The theology of the Church and its ethics have been affected by this dualism. There is a more general tendency in thought to antithetical

thinking, whereas if Christianity is the religion of reconciliation, its tendency should be synthetic. It is the type—some may call it the defect—of my mentality, that I am driven to press beyond difference to unity; for me there is only one fundamental antithesis, that is, the moral contrast of good and evil, and even with that the Gospel deals.

II.

(1) The first of the dualisms in presenting the Gospel, which prevents it from being "big enough", is that of soul and body. Whether we are dualists, as is Dr. McDougall, and hold that there is a soul apart from the body, which it, as it were, inhabits and controls, or monists with the late Sir Arthur Thomson, not admitting any possibility of separation, we must admit that as man now is, as science knows him, he is a unity, soul-body or body-soul. It was Greek thought which regarded the body as the grave or the prison of the soul. Hebrew thought was not dualistic; man was animated matter, dust of the earth into which God breathed His Spirit, so that he became a living soul (*Gen.* 2^{7}). Neither Old nor New Testament teaches the immortality of the soul; they teach resurrection; for Paul there is a spiritual body which replaces the natural (*1 Cor.* 15^{44}). Flesh, soul, spirit, are not separable parts of a compounded entity, but aspects of a real unity. Jesus healed disease and relieved need even as He forgave sin and saved the lost; and in the parable of the Last Judgment men are approved or condemned, as they did or did not minister to bodily needs (*Matt.* $25^{31\text{-}46}$). Neither asceticism nor indulgence of the body is Christian; but care of the body no less than cure of the soul is the Church's charge, not merely as *philanthropy* which relieves need and suffering, but as social politics, which condemns an economic system which commits multitudes to "poverty amid plenty" and approves any system which adequately provides for the *mens sana in corpore sano*. But the Church's interest and activity in the economic sphere must never lay itself open to the suspicion of being simply a bribe to get the estranged masses to accept its spiritual ministrations. It is the whole man whom the Father loves, the Son redeems, and the Spirit cleanses and hallows.

(2) Not only is there this separation of soul and body, but even the soul itself is sometimes conceived as something other and less than the whole personality in all its varied interests, activities, and relations, and thus piety is detached from and opposed to culture. There are ignorant saints and there are irreligious scholars; and a man's intellectual achievements are not the measure of his spiritual aspirations; even capacity and character do not always correspond. It may be that limitation and concentration are conditions of efficiency and success in many spheres; it may not be possible for a man to be everything in general if he is to be anything in particular. There

are compensations for restrictions—qualitative excellence for quantitative exclusiveness. But all this granted, religion as it is often witnessed repels many, and some most worth winning, because it is so narrow, and sets unjustifiable limits to the possible development of human personality. If this all is God's world, save man's sins, and if man was made as child to share the Father's abundant life, capacity, opportunity, and vocation alone should draw the frontiers of the culture which in the name of Christ the Church should encourage, even if it lack the resources in itself to afford the means for it. The Church should be a partner with the State in the support and direction of culture as well as civilization. All things are ours, because we are Christ's, and Christ is God's (*1 Cor.* 3^{23}). Conversion to Christ should mean that each man can thus and thus alone make the most and the best of himself for the highest.

(3) Human personality is social; no man can be himself unless in his relations to others. It is as son, brother, husband, father, worker, friend, citizen, patriot, lover of mankind, that he is most fully man. Without discussing the question whether at the stage of human evolution in the eighteenth and the nineteenth century self-interest as the motive and competition as the method were the necessary conditions of progress in industry—and fully recognizing the many advantages which that keen struggle brought—we must insist now that the world-crisis has disclosed the inherent defects of an undirected and uncontrolled *individualism*. For self-interest and even competition there must be the necessary scope in any social order, for personal liberty is an inalienable right of man; a man must carry his own burden as well as bear the burdens of others (*Gal.* $6^{2\text{-}5}$), he may love himself as well as his neighbour (*Mk.* 12^{31}), and do unto others as he would be done unto (*Mt.* 7^{12}). But it is certain that the exaggerated individualism, and the *laissez-faire* which resulted from it, are now a disastrous anachronism. The Church was at fault not only in not adequately checking these excesses, but even in its Gospel, presenting individual salvation as the one thing needful, and unduly subordinating to it social obligations. Love as faith's activity was too loosely and outwardly related to faith; and a selfish religiosity was encouraged. "Save yourself out of a damned world" was sometimes the urgent plea, and not, as it should have been, "let Christ so save you that He may be able to use you in the saving of others, in the saving of the whole world". Hence the Social Gospel, which is the Gospel in its deepest reach and widest range, is still suspect in many Christian groups; in a German pamphlet I read recently that "the social Gospel was one of the wiles of the devil" (the English phrase was used so that the German language might not be defiled). Without indulging in any hasty or shallow optimism, or affirming that this earth will be, or can be, the stage for the consummation of the divine drama of a redeemed humanity, I hold that a man cannot be fully Christian in

an unchristian society, and that he becomes more Christian as he seeks to make society around him Christian. I can see no hope for the church unless it hears and heeds the call of the *Social Gospel,* and makes it its own message.

(4) This individualism was accompanied by a false emphasis on the future as contrasted with the present life. To call on men, as Paul did, to look not on the things seen, but on the things unseen, because the things seen are temporal, and only the things unseen eternal (*2 Cor.* 4[18]), is not "other-worldliness", for it is the cleansing and hallowing of life and work in time by the truth and grace of the Eternal. This contrast, however, does not correspond to the contrast made between the present and the future life. There was a popular evangelism which offered the Christian salvation as safety from the torments of hell and assurance of the blessings of heaven. Now it is folly and wickedness to "damn the consequences" of our life here, and it is wisdom and righteousness to have regard to what we shall hereafter be. But he who is living, as Paul did, the eternal life of faith, hope, and love by the truth and grace of the Eternal, is assured now of eternal blessedness because of his fitness for his home in God. A low standard of Christian living here has often been the result of undue attention to the woe or the bliss of the life hereafter. "This worldliness" is not the correction of "other-worldliness," but the eternal life in time, present or future.

(5) Lastly there seems to me to be an error also in making the life of communion with, and devotion to, God something altogether apart from the common ways and works of men. There must be private personal commerce with God; there must be public worship of God—hallowed places, seasons, hours, exercises; but the whole life cannot be so engaged without narrowing personality. The "inner life" so won must be expressed and exercised in an "outer life" of human interests, activities, and relations; so that the God who is found within the shrine may also be seen and shown in the whole round of life in the whole range of the world, "God in all and through all Father".

WHERE RELIGION WORKS.

By Willard Price, Kanagawa, Japan.

Last winter, cruising through a rarely-visited part of the South Seas, I came to the island of Kusaie and found it an example on a small scale of what the world would be if everybody in it were Christian.

There are only 1,200 natives on Kusaie, and missionaries, sent by the Congregational "American Board" of Boston, have been there for 83 years. Life on the island is a startling contrast to that on the other islands of Micronesia.

Come with me through the lovely palm groves full of happy,

singing brown folk to visit the Misses Baldwin, one 76 years of age, the other 78. They are in charge of the mission school where 88 young men and women ranging from 13 to 20 years in age are being taught reading, writing, and religion. The school is perched on a hilltop with a magnificent view of lagoon and sea. Both of these devoted women have given their lives for Kusaie, and the elder has given her eyes as well. She translated the entire Bible into the Kusaian language. She broke her glasses and sent the prescription to England to be refilled. In the meantime the proofs were ready to read. She felt that the natives must not be made to wait for their Bible. So she read the proofs . . . and went blind.

The book was manufactured at the school. The girls set the type, the boys printed it. The hand-sewing alone took two years. Only three copies could be bound in a day. But the great work was completed and the Kusaians have their Bible. The blind translator places her hand upon the great three-inch-thick volume, her monument, and in her peaceful, unseeing face there is no regret.

She goes on translating—arithmetics, grammars, Bible-helps. Her sister reads aloud the English version and she dictates the Kusaian. Of course in addition to these cloistered tasks there is the schoolwork to supervise—the daily guidance of 88 inquiring minds.

What have been the achievements of this mission school and other missionary work in Kusaie in the last half century?

Once an island dreaded for its savagery and brutality, where shipwrecked strangers were sure of prompt death, where a king and his henchmen were carried in their canoe to a great hole and buried alive, where American whalers murdered and were murdered, where English ships were sunk in the harbour, where disease and violent death reduced the population from 2,000 to 200, Kusaie is now an unbelievable isle of twelve hundred healthy and happy angels.

In olden times murders sometimes scored one or two hundred a year.

"How many murders a year now?" I asked a splendid Christian chief.

He smiled. "There has not been a native murder in my lifetime", he said. The chief is 60 years old.

"How about minor offences? How many cases of detention in your gaol in a year?"

"Gaol!" exclaimed the chief. "But there is no gaol!"

"Well", I said, "whatever you call it. You must at least have some place to put the tipsy ones until they sober up". In all islands that I had visited infraction of the liquor law was the most common offence and the gaols were always well patronized by alcoholic convalescents.

"But there is no drinking on Kusaie".

I thought he meant relatively none, only a few cases a month. But he went on to explain that no native has been known to taste alcohol in the past 30 years.

"I myself drank and smoked when I was a young man", he said, "but not since. No one cares to now".

"And smoking is under the ban too?"

"There is no ban", said the chief. "But we have better things".

Marriage is a sacred institution on Kusaie. Divorces are unknown. I am speaking of course of the natives, not of the newcomers.

There is no house of ill fame.

There is practically no disease. There are no native medicine men, no charms or other superstitious devices to ward off illness, and the Japanese doctor goes fishing. Native physique is splendid. Poling develops the arm muscles; and standing braced in the canoe, the leg muscles. When the Japanese came (for the island is now under the Japanese government) wrestling matches were staged between Japanese and Kusaians. Such matches are now forbidden, for the native men always win and the rulers lose face.

I think it may be included among the moral attributes of these people that their women are splendid cooks. And also there are ethical implications in the fact that more soap is used *per capita* than in any of the other islands. A ship no sooner casts anchor in the harbour than canoes surround it, fruit is passed up and soap is passed down. Kusaian faces sparkle. Smiles reveal flashing teeth. Betel chewing is out, dentifrice is in.

Every day is Christmas. Gifts flow back and forth with the regularity of the tides. A taro pudding goes next door with compliments and a five-pound crab comes back. The visitor shares in the bounty. No one would take a penny for board, for the canoe that we sailed, for any of a hundred favours. But gifts were expected and accepted. Unaware at first of the custom, I lent my best shirt to the king when his had been soaked by the rain. He assumed it to be a gift, and wore it on the day we left as a special sign of his appreciation.

Service is exchanged for service. I build your house and you dry my copra. I do your fishing as well as my own and you do your farming plus mine.

Poverty is not allowed. Those who have give to those who have not when typhoon wipes out a plantation or accident deprives a family of its providers. Orphans are promptly absorbed into other homes.

Christian Kusaie even sends out missionaries to heathen islands round about. A native evangelist had been dispatched to Palau and another, during our stay, was waiting for a ship to take him to Enewetok. He ate at our table daily, toothlessly, explaining that he was saving his false teeth to use in primitive Enewetok where the foods are so hard.

The transfiguration of Kusaie is not solely a feminine achievement; there have been men missionaries too. And before these lines are in print there will be another. He is now in Hawaii making a collection of edible plants to be grown in Kusaie. He and his wife will take over the school, develop it along modern lines, bob the girls' hair, put them into athletic suits, and teach the boys scientific farming. The Baldwin sisters will retire to a small cottage overlooking the sea, but their influence will still be felt.

No one, seeing the regeneration of Kusaie, can fail to agree with Stevenson: "Those who have a taste for hearing missions, Catholic or Protestant, decried, must seek their pleasure elsewhere than in my pages ..... The missionaries are the best and most useful whites in the Pacific". And no one who has ever questioned whether religion really works can visit Kusaie and fail to come away with new conviction and courage.

BOOKS ALSO RECEIVED

J. Parton Milum. *Do the Ten Commandments Stand To-day?* Epworth Press. 3s. 6d. An exposition of the Ten Commandments in the "God and Life" series.

H. J. Dale. *The Lamp of Truth.* Clark. 1s. 6d. Five chapters on the Bible for young people.

F. C. Spurr. *More Sermon Substance.* Epworth Press. 3s. 6d. This third volume of sermon outlines coincides with Mr. Spurr's ministerial jubilee.

T. G. Dunning. *Youth and Peace.* N.S.S.U. 2s. A Constructive Educational Programme.

E. M. Dodd. *To Every Man's Conscience.* Stockwell. 2s. 6d.

James Smith and Robert Lee. *Handfuls on Purpose.* Pickering. 4s. An Index to the whole series, Vols. I-XII.

W. E. Vine. *The Roman Empire: Its Coming Revival and End.* Pickering. 1s. The author believes that in the Bible is to be found the prophecy of future events.

William Reid. *Safe Through the Blood of Jesus.* Pickering. 1s.

Henry Pickering. *Heaven.* Pickering. 1s.

Paul Bussard. *The Living Source.* Sheed & Ward. 2s. 6d.

J. P. de Caussade. *Ordeals of Souls.* Burns, Oates. 5s. A continuation of his spiritual letters on the practice of self-abandonment to divine providence.

Abbe Huvelin. *Addresses to Women.* Burns, Oates. 5s. Translated from the French.

A. H. Haffenden. *Light-Song.* Daniel. 1s.

Brian Dunningham. *Christian Economics.* Nott. 1s. A collection of quotations to show that "It is the *individual* duty of all Christians living in this world of plenty to now get everyone to demand that poverty be abolished and that National Dividends be distributed to all so that everyone can buy all they want of the goods that are now destroyed and the production that is now restricted".

Samuel Greenwood. *Prosperity.* The Author, Law Courts Chambers, Blackburn. By a believer in Social Credit.

E. C. Wren. *Evolution: Fact or Fiction?* Thynne. 2s. 6d.

G. J. MacGillivray. *Saints You Ought to Know.* Burns, Oates. 6s. Sketches of some of the best-known saints, by a Roman Catholic priest.

"Euphan" and "Klaxon". *The Touchstone.* Burns, Oates. 3s. 6d. A History of England in conversation form, illustrated from ancient sources.

R. C. Finney. *Tiger of the Seas.* Burns, Oates. 3s. 6d. A story of buried treasure which will appeal to boys.

Isabel Cameron. *Red Rowans.* R.T.S. 3s. 6d.

ON LIFE AND BOOKS.

THE MINISTER IN THE SICK ROOM.

[*We are indebted not only to Dr. E. A. Dingley, the medical man who writes this article, but to the Editor of the "Baptist Quarterly" for permission to use it. It seemed to us important enough for the widest circulation it could be given.*—EDITOR.]

I AM glad that my subject is not "The Minister in his Sick Room", for my experience of ministers in such places is that they are handfuls, and big handfuls at that. In fact, there is only one worse class of patients, and that is doctors. I suppose it is because there is a bit of "*Athanasius contra mundum*" in both of us.

First, let me say that I feel that this subject is one of the greatest importance, for I am sure that sick visiting is one of the most fruitful parts of a minister's work, the mighty results of which will never be known till the books are opened.

In order to be a good sick visitor, a minister should always remember that he is a minister and not an amateur doctor. A little knowledge is always a dangerous thing, but it is a hundred times more true in medicine than in anything else. He should sternly resist every temptation, however wheedling the patient may be, to discuss symptoms, to suggest remedies, even domestic ones, and, above all, to discuss with the patient cases which he thinks are similar to the one before him. Untold harm has been done in this way. False hopes have been raised with devastating consequences. The patient has often been misled and often badly let down. A much more serious result is that that confidence in the doctor which is the prime foundation of success in treatment has been undermined. I have known men going to visit a patient suffering from obscure abdominal symptoms, and saying, "Oh yes, I had an aunt whose case was just like yours, exactly the same symptoms; they tried everything but, poor body, she got worse and died of cancer". "And so shall I", the patient thinks, "the minister said so". And she curls up her legs and gives up hope straight away. If you seriously think any change in the person's treatment is desirable, always consult the doctor, and let him carry it out.

I said just now that sick visiting was one of the most fruitful parts of a minister's work, but if it is to be really and eternally fruitful, due preparation must be made for it. I have seen a minister, after half an hour's rest and smoke after dinner, a very right and proper thing to do (the first, at any rate), get up and, kissing his wife, another very proper thing to do, say, "Now I must be off and look up some of my sick folk", and, putting on his hat, has been out of the door almost before he could pull his great-coat properly on. He may in this way "look up" his sick folk, but he will never lift them up. We cannot give out what we have not received, and before we go out to help others, we must be helped ourselves. Human accumulators run down quicker than zinc ones, and if ours are exhausted, the heavenly music of God's wireless will never come through us to those we visit. I would urge all to have a few minutes quiet alone with God, seeking that guidance, receiving that power, which He is so willing to give us when we ask Him, freeing our minds from our personal cares and worries by casting them on Him before we sally forth to shepherd His sheep and to pass on His love and power to others.

Five general principles should be observed in sick visiting:

1. *SMILE.* Bring sunshine in with you, even if it is a November fog outside. Don't depress the patient at the beginning by grousing at the weather. He can't help it, poor chap. Solomon was never wiser than when he said, "A merry heart doeth good like a medicine", and, unlike most medicines, it is a very pleasant one to take. Remember you are probably the only cheery one the patient will see that day, his friends being too worried, weary, and depressed. I have a thousand times felt that I have done far more good by making my patient smile during my visit than by the bottle of medicine which I sent him afterwards. I have heard patients say scores of times of a certain doctor I know, "His face always does me good" (and he isn't all that good-looking either), "his smile always makes me feel better".

2. *GRIP.* Yes, a hearty shake of the hand. Only make sure that it is not a case of rheumatism. I speak feelingly, for since I was ill with it more than one warm-hearted brother caused me no small pain for some time after he had gone by his hefty grip. But even that is better than the cold, damp, flabby paw-touch that is all some people seem able to give. It was Peter's hearty grip as well as his faith that lifted up the lame man and set him on his feet. There is something wonderfully helpful and encouraging in a warm brotherly handshake. It gives a heart-warming glow of fellowship. It secures the hawser to the storm-stricken ship, and so enables you, as the tug, to tow her out of danger into calmer waters. Or, to change the simile, it throws a bridge across the gulf between you and the sufferer and makes intercourse and exchange of thought and feeling easy. Many ministers seem to belong to the heavy Garrison Artillery, they only fire off their six-inch or twelve-inch howitzers at regular intervals, and at such long range that only the angels flying above can record the hits. No, although the Royal Garrison Artillery work is necessary, it is the hand-to-hand work that decides the battle, takes prisoners, wins the victory, and calls forth the greatest courage and grit. Every Tuesday I used to see a dear old saint of ninety-eight and a half years of age. She was the cheeriest Christian I have ever known. Her face was full of heaven's glory, but she was so deaf that it was impossible to talk to her. I just held her hand as I sat or knelt by her bedside, and that simple loving contact gave her great peace and joy and conveyed a great blessing to me also.

3. *PRAY.* Not as a matter of form, but from your heart. Never forget you are there not merely to amuse or interest the patients, but to bring God in all His love to them. You are His ambassador, and often the only one they see. To do this, to revive faith, to bring power into that stricken soul, you must connect up with the only source of power, and you can only put the plug in by getting on your knees. I have many times heard people say, "Oh, Mr. So-and-So called to-day, he was very nice but he never prayed, and I did want help so". There is nothing more bracing than God's own heaven-born air, that "vital breath" that we sing about, and when we get on our knees we open the windows wide for it to blow in straight from God's mighty ocean to our patient's weakened soul. Such prayer must be short and to the point, not telling the Lord what He knows about the patient far better than we do. Nor, as a dear old minister I once knew used to do, summarize the contents of that day's paper before he got to business. It may have interested the Lord, but it tired out the sufferer. Let our prayers be as full of common sense as of grace. Spiritual telegrams, in fact, which always secure a more speedy answer than a prosy letter would. I shall never forget an experience 48 years ago. We had only been married a month, and life was a very hard struggle in those days,

though perhaps people did not think so. One day the Rev. George Russell, one of God's choice saints from a neighbouring circuit, called to see us. It was purely a complimentary visit, for we were both quite well, but he prayed with us, and both my wife and myself had such an uplift and blessing that carried us over many troubles for months to come, and even to-day is a very blessed memory.

4. *GO*. Don't stay long. Short and sweet. Never overfeed people with food, sermons, or visits. Leave them hungry for the next meal. Invalids are very easily tired, especially where there have been two or three previous visitors, each of whom has depleted the sufferer of some of his scanty store of strength. Some people have no idea of time, and when once sat down, especially in a sick room, nothing short of a red-hot poker will disturb them. There is always plenty to be done in a sick room which you may hinder by lingering. There should be no talking to other people in the sick room. Trying to follow such conversation is very tiring to the patient. Except in urgent cases, visits should generally be made in the afternoon, when there is less activity in a sick house than in the mornings. I can truthfully say that in my late illness, when I had three months in bed, whilst I was delighted to have my friends come and see me, I was equally glad when they left.

5. *RETURN*. Come again. It is a trouble, but it is worth it. Small doses and often are frequently more effectual than large ones at longer intervals. A proper system, with a visiting list like a doctor's, will help greatly in this way. It will prevent oversight and neglect and may save you from the rebuke that an old lady gave to a minister whose hobby was fungi, and who, having missed her for some weeks, was met, when he did go, by the unkind remark, "If I'd been an ugly old toadstool in a dirty ditch, you'd have been here long ago". It also corrects that failing to which human nature is so prone, to give attention to nicer and better-off people. It also enables you to say when probably your next visit will be, and as anticipation is often a very enjoyable part of a treat, you will give the invalid that added pleasure.

Now a few words on special classes of patients which require special treatment.

1. Patients who are dying and who know it, as in accidents. In the War, when Bishop Taylor Smith, Chaplain General to the Army, was examining candidates for commissions as Chaplains, I am told he used to pull out his watch and say, "Here is a man brought into the C.C.S. He has two minutes to live, how would you prepare him for the next world?" The answer he wanted was, "Believe on the Lord Jesus Christ and thou shalt be saved" . Or, "In my hand no price I bring, Simply to Thy cross I cling". And I don't know that you could do better. I have often tested both of these with blessing.

2. Patients who are dying, and who don't know it. I think I may say from my 50 years' experience that quite 90 per cent of people die without realizing it. Of course, some, especially in T.B. cases, won't know it. Such have often declared to me two or three days before death that they would be at work next week if the weather held good. In these cases, which constitute a most difficult problem, it is best to feel your way gradually and gently, and while there is time to stress the joy and blessing of living for Christ. If we can get them right on that, the dying will take care of itself. It is most important not to take hope away, that sheet anchor of the soul and of the mind. If challenged as to the probable issue of the illness by a patient, remember you are not in a position to give an opinion.

If you are desired by his friends to inform the patient, then the truth must be lovingly and gently told. The Roman Catholics are very strict on this point, and again and again I have been pestered to give a definite opinion when it was impossible to do so. I have sometimes wondered which were the greater sin, to let them die without "extreme unction" or to let them have their "pass to heaven", and then get well and sin again. Each case must be decided on its own merits after consultation with the doctor and friends. A patient who has been religiously brought up, of course, can be dealt with very differently from one who is absolutely ignorant of religion and of religious terms. I have often regretted the waste of good thought and effort in sermons. So many theological words, perfectly familiar to the preacher and to advanced Christians, are utterly unintelligible to the "man in the street". When you really come to go into the matter, it is surprising how ignorant even well-educated people are in this respect. I once taught in a Ragged School in a London slum, and was trying to show the boys that if they did wrong, God would punish them, but made no impression till I found out and used the local slang term that God would "pay" them if they lied or stole, a truth they at once grasped and remembered. A bit of real experience, your own or someone else's, or a telling illustration, will often let the light into a darkened soul, which technical or even plain scriptural words would fail to do.

3. Acute cases. Remember you step into the midst of a strenuous fight. Cheer the combatant, but don't take half an ounce of strength from him. Two or three bright words, a breath of prayer, all should be over in three or four minutes by the clock, at the outside, and you outside the door, too.

4. Convalescent cases. Here Hope is the lady to take with you when you go visiting. Her gracious presence will work wonders, and you can't take her too often. It's a good thing to get these patients to see that activity is not the end-all of life. By far the largest number of railway trucks are not rushing about the country made up in trains, but are standing in sidings. They are there either to unload or to load up with something else, and it is for one or both of these purposes that the patient is shunted on to his present siding. Four years ago I had three months in such a siding, and during that time the Lord took a good deal of pride and self-satisfaction out of me, but only to load me with many and rich manifestations of His love, and to teach me some of the things I am trying to pass on to you. John Bunyan is not the only man who has been blessed by an enforced holiday in Bedford Gaol.

With all, but especially with young people, it is of vital importance to win first their confidence and regard by finding out what their hobby is, or what specially interests them. To be thoroughly up in football lore is a great asset, and the study of the Saturday Sports paper is not to be neglected where you have a lot of young men to deal with. I speak from experience. I should never have been led to Christ when I was thirteen if it had not been for the tact and skill of the Rev. George Eddy. He found out that I was very fond of ships, and in his youth he had served for a month on a frigate in some Naval Militia in Jersey. Every time he saw me he talked not religion but ships, and when, after three months, he had completely won me over and bound me to him, he turned his guns on me and in three days I surrendered my stubborn will, a willing prize to Christ.

5. Chronic cases. These are the hardest to deal with and call for all the tact and patience that God can give us, as there is so little hope of improvement. The great thing is to get the sufferer to look up and not in. Reading a Psalm (not a bloodthirsty one) or one of John or Charles

Wesley's glorious hymns, such as "Now I have found the ground", or "Jesu, Thy boundless love to me" will do more good than cheery chat. Get the patient to see that the beauty of the sky, especially at sunset, is due to the clouds, and when these are touched with the rays of the love of God, their darkness glows with golden splendour and becomes a joy to all. Life would be a terrible Sahara if there were no clouds, and many a barren life has been made fruitful by their refreshing showers, and many a dull life glorious by the heaven-lit beauty of God's love shining upon them. In these cases the wireless is an immense boon, and the services and talks provide good jumping-off places for helpful and pleasant chats with suffering folk. In lingering cases encourage the patient to try all he can to keep in active use all the powers of mind and body, or the little he has will soon atrophy and be lost. The fibrositis from which I suffered for the last five years would have permanently crippled me if I had not fought it resolutely and continuously by using every muscle I could. I wrote, I sewed, I darned, I played the piano (when no one was listening), the Pianola, I chopped wood, put screws in and took them out again, printed, *etc.* In those most tedious surgical cases of T.B. spine and hip disease, try to interest the patient in some form of reading of solid value. Suggest books of his mental standard, sandwiching them with lighter reading. Short talks on these will not only be pleasant but distinctly beneficial. Another line is birds and their habits, with an improvised bird table fixed outside the window, plentifully supplied with bread crumbs and water, and in winter with lumps of fat, cheese, nuts, *etc.* Two sparrows may only have been worth a farthing in the market, but hopping about under your nose they can be very lively and entertaining company.

Here let me say a word for the regular administration of the Lord's Supper to these invalids. Some ministers (unconsciously, I think), seem to reserve this means of grace for patients about to die—one of those curious traces of Romanism which still survive even in sturdy Protestant hearts. Surely it is especially a service for the living and suffering. I know of nothing which more effectively dispels that terrible sense of isolation from the Church life than this does. It makes these lonely souls feel that they are still a vital part of the family of God. If, as well as the patient, the other members of the household, servants included, who are believers are invited it adds greatly to the power and blessedness of this service and makes it a real communion of saints.

6. Imaginary invalids. These are the most dangerous cases to deal with. They must be visited, but I should always have a third person present or close at hand. There is nothing so difficult as to lift these sufferers out of themselves. It calls for tenderness as well as firmness. Never forget that patients with hysteria really suffer; they are not conscious shammers or impostors. Here a strong personality can often do good, but beware of dabbling with psycho-analysis; it leads some people on the road to Endor. Although it is a very fascinating study for research it is even now in its infancy, as we can see by the way the Freudians, who once held the field, are now not quite so fully recognized. Nor is it necessary to know the "why and wherefore" of its secret processes to be able to encourage and enhearten weak and suffering minds. Long before the analytical chemist had found out and explained its scientific rationale iron smelting was very successfully carried on. So the minister, by conversation and the Spirit of God, can get there, though it will be many years before the science of this power is fully understood.

7. Hospital patients. Here, of course, one has to follow carefully the rules of each Institution. It is well to secure beforehand the goodwill of

the Resident Medical Staff by free and friendly camaraderie. A wise man will also secure his welcome by the Sisters and Nurses of the ward by his genial and considerate thoughtfulness for the needs and requirements of their arduous and constantly changing responsibilities. Visits to patients in general wards must of necessity be brief, but they can none the less be full of cheer and help, not only to your patient, but to others around him, who may benefit far more than you think. More than one arrow from a bow "drawn at a venture" has found its mark.

How to keep well when sick visiting? There are three fundamental rules:

1. Keep your feet dry and warm. Have good boots. Ministers should have thick soles as well as tender souls.

2. Clean hands. Never eat without washing your hands. Soap and water, especially if hot, make a model cemetery for most germs.

3. Keep your mouth shut. Mouths should be kept closed except at meal times. Of course, in the pulpit they must be opened, but not for too long then. What goes into a man may not defile him in the scriptural sense, but it can make him mighty bad and unhappy. Our noses, not our mouths, should be used for breathing purposes; they are specially fitted to filter and warm the air before it reaches the delicate larynx and the vital lungs. Breathe deeply when you get into the fresh air after leaving a sick room. After going to an infectious case it is wise to gargle your throat with salt and water, a teaspoonful to a pint. Don't worry about your own health, or about catching this, that, or the other disease. The doctor visits all kinds of infectious cases, but very rarely catches anything. The surest way to become ill is to think and worry about what you may catch. Don't be foolish, but having taken all reasonable precautions, keep a happy mind, and trust in God to keep you fit to do His work.

I will sum up by giving you the text of my sermon last instead of first, as you do: "Put yourself in the other chap's place".

WORTH NOTING FROM RECENT BOOKS.

For producing genuine fervour bodily exercise may profit nothing, but it is highly effective for its substitutes. The text might only be "Twelve wells of water and seventy palm trees", but by pulling a long face, waving the hands like a hired mourner at the place of wailing, speaking in whining falling cadences, and following up much repetition of the text with "O yes, O yes", not only the sermon, but the soul of both speaker and hearer could be made simply to drip with what is known in our day as the numinous.

The supreme device of Satan is to confuse busyness with business and to make self-importance wear the aspect of humble service. You are flattered by these calls upon you, you enjoy sunning yourself in the public estimation, you plume yourself on your reputation when you see your name in the local and religious press, you feel yourself a really public person when you are on committees for organizing other people. With your eye turned to the figure you cut in your work, you will forget that doing many things is not doing much, any more than saying many things is saying much.

Yet even the highest aim may not save it from becoming monotonous. Unfortunately there is no warning so monotonous as the need for it: but, unfortunately also, it is worthless when it becomes monotonous. Nor will you escape by mere shrillness. The noisiest bell, if it sound evenly, can become a lullaby. And even a true and vital sense of the elemental can become mere shrillness. Unless it respond in varying tone to the many chords, both of harmony and discord, which the manifold experiences of life evoke in the human heart, it will not continue to be heard except with the outward ear.

John Oman, *Concerning the Ministry.*

George Fox and the early Quakers appealed directly to experience. *"We have found,"* they cried, "a new and living way: walk ye in it." This way passed through the country of the common folk. It left "high professors" to jangle as they might wish. It brought a religion and a manner of living (which were one and indivisible) down to the market-places, the farm houses, and the humble dwellings of the poor. It was a way of life fitted to the "condition" of every man. To the hungry, it spoke primarily in terms of food; to the lonely, primarily in terms of friendship; to the intellectually perplexed, primarily in a rational coherent "doctrine"; and to the spiritually lost, primarily in terms of a certain, sure finding; whilst to all it spoke of Peace, Joy, Love as an experimental possession of all who entered into the life of Christ who was present with them.

Howard E. Collier, *Towards a New Manner of Living.*

Those who are sceptical about the achievements of Soviet Communism, and, indeed, all students of social organisation, will naturally ask what can be the motives that induce large and ever-increasing numbers of men and women—throughout 1930-34 to the number of thousands every week—voluntarily to join the Communist Party. Why should they seek membership of a body which requires of them a relatively high standard of personal behaviour; a life of implicit obedience to the commands of superior authorities; perpetual submission to a discipline enforced by penalties which are often severe; and the abandonment of individual acquisitiveness

of pecuniary wealth? First, we may place the impulse of a faith—to be subsequently described—which communists will not allow us to call a new religion, but which has all the impelling force that religions have elsewhere possessed. Whatever may be thought of Soviet Communism, it certainly seems to give to its adherents not only a sure and certain conviction of absolute truth, but also the consciousness of a special mission for the improvement of humanity, a mission intensely attractive, in the twentieth century, to young and ardent spirits. Of its eventual success, in the complete transformation of human society throughout the world, they entertain no doubt. Difficulties do not daunt them. Hardships and suffering, even on the largest scale, do not slacken the recruiting.

Secondly, there is the desire, much more widely spread than is commonly supposed, for fuller opportunity to exercise one's personality; the wish to wield influence in the little world in which every individual lives; the ambition to rise to work of "greater responsibility"—in short, the craving, even of the ordinary man or woman, for power. It is noteworthy that, as will be subsequently described, the main object and purpose of public education in the U.S.S.R., from the nursery school up to the highest technical institute and university college, is to arouse in the pupils, even those of the poorest parents, this desire for individual expansion, and in every way to foster its development in as large a proportion of the population as possible. With the accumulation of personal wealth barred, membership of the Party offers, in the U.S.S.R., at any rate to all but the infinitesimal number of artistic or intellectual geniuses, the only opportunity of "rising in the world".

SIDNEY AND BEATRICE WEBB, *Soviet Communism.*

Sex is a great creative power working in men and women to increase the fullness of life. With both hands it is a giver of beauty and joy; close-knit with it are the love and affection that blossom in all hearts alike: to its operations we owe the constant stream of energy and vital forces renewing civilisation. No one is apart from its gracious, inspiring influences. But always at its heart there is a certain austerity. For in its processes is involved the renunciation inherent in all the upward trend of life as we know it. Here religion and science are at one. Science shows us the path of organic development strewn with the remains of living forms unable to shed characteristics that impeded progress. The same law is the root of the Christian faith, "Whosoever will save his life shall lose it: and whosoever shall lose his life for My sake, shall find it". For unknown centuries sex was regarded as a natural happening: then as the social conscience awoke, it was subjected to rules and customs; and a moral code was formed of varying stringency to control what was to a great extent an unknown force. Of recent years has come increasing knowledge of its nature and manner of working and with this knowledge has also come the responsibility of finding the principles consonant alike with religion and science by which humanity can be guided in the fulfilment of these creative powers entrusted to it. It is this task which lies before mankind to-day. The social life of the future, as of the present, is bound up with man's attitude towards sex. The pattern it will assume is being traced here: and now: and by us. How are we shaping it?

E. D. HUTCHINSON, *Creative Sex.*

FOREIGN IMPRESSIONS.

Church Dogmatics. Vol. I. Part I. The Doctrine of the Word of God. By KARL BARTH. English Translation by G. T. THOMSON, D.D. Clark. 18s.

A Fresh Approach to the New Testament and Early Christian Literature. By MARTIN DIBELIUS. Nicholson & Watson. 5s.

All interested in the study of theology ought to be grateful to Messrs. T. & T. Clark for their courage in publishing this immense book and to Professor Thomson for the patience and skill with which he has rendered Barth's difficult German into English. Long as is this book its English translation succeeds in retaining to the end much of the vigour of the original. Admirers and critics of Barth often mean by "Barth" not the Barth of to-day but the Barth of earlier years. Now that this book has been translated we hope that henceforth when men discuss Barth they will discuss Barth's present views.

We described the German original in these columns soon after its appearance in 1932, and pointed out the immense advance that this second edition makes not only on the early and inchoate *Epistle to the Romans* but on the first edition of the introductory volume of what Barth then called *Christian Dogmatics*. That first edition seemed to us a disappointing work. It contained long quotations from Protestant Schoolmen, but, unlike this second edition, did not show that knowledge of the whole course of Christian theology without which no theologian is adequately equipped for his task. But this second edition not only shows greater technical proficiency; it represents the abandonment by Barth of his more extreme positions. No longer does he speak of existential thought. The relation of existential to phenomenological thought is a problem for philosophy, and with philosophy—even existential philosophy—theology has nothing to do. The gravest criticism some of us brought against Barth's theology was in regard to his attempt, in reaction from the subjectivity of Schleiermacher and those dependent on him, to make God's revelation purely objective. The given is, indeed, primary, but it has to be received in order to be known. In this second edition there are now chapters on "The Word of God and Experience" and "The Word of God and Faith". Barth still protests against "Christian Cartesianism". Yet, carefully as he guards his statements, he does now admit the possibility of real knowledge of the Word of God. But it is God's act that is primary.

> Our affirmation of the knowability of the Word of God is the knocking to which it is opened.
>
> In faith men have real experience of the Word of God, and no *finitum non capax infiniti,* and no *peccator non capax verbi divini* either, should now hinder us from taking this statement seriously with all its consequences. This statement has indeed to do not with a human capacity, but with men on the assumption of their complete incapacity. The statement as to the incapacity of the *finitum* or *homo peccator* is conceded. And the statement about the man, who in faith has real experience of the Word of God, does not shelve that statement. But it overtakes it, brackets it. Faith is not one of man's various capacities, either as innate or as acquired. Among these there is certainly no capacity for the Word of God. The possibility of faith as it is given to man in the reality of faith can only be regarded as one lent to man by God and lent exclusively for use.

Barth's theology is thus less distinctive than it was because it is more true.

In his preface the translator describes this book as "undoubtedly the greatest treatise on the Trinity since the Reformation". The section on the Trinity is, indeed, a notably clear and powerful statement of the Western doctrine of the Trinity, with its strong emphasis on the Oneness of God. But this section occupies less than half the volume. Its larger part deals with "The Task of Dogmatics" and with "The Word of God as the Criterion of Dogmatics". It is this part of the book that we have found the more interesting, for in it are discussed those fundamental questions on the nature of theology which English theologians too often ignore.

This book is not easy reading. We wonder what some of its readers will make of such a sentence as this :

> I regard the *analogia entis* as the invention of Antichrist, and think that because of it one can not become Catholic. Whereupon I at the same time allow myself to regard all other possible reasons for not becoming Catholic, as shortsighted and lacking in seriousness.

Barth writes only for those prepared to take theology earnestly. The big book before us is only the first half-volume of a work of which four more volumes are promised. For this Barth makes no apology. "The fear of scholasticism is the mark of the false prophet." Sometimes an "irregular theology" has value, but a Church requires a normative "School-theology".

There is still much in Barth's theology which we feel needs further modification. He has not yet made sufficiently clear what he means by The Word of God. We wish, too, that the sympathetic appreciation he claims for the classic theologies of pre-Reformation times could be extended to Schleiermacher and to Ritschl, from whom, in spite of what Barth says, we have still much to learn. But this is not the place to attempt an estimate of Barth's theology. One-sided it may be, but its over-emphasis is on that half of truth most relevant to our troubled age. This is a book to be read and pondered over. And it is time that we of the Free Churches learn, whether from him or from others, that what we have to preach is as important as how we preach it, that minding other people's business is no excuse for neglecting our own—which is to understand and proclaim that Word of God for which and by which the Church exists.

> How disastrously must the Church misunderstand herself, if she can dream that theology is the business of a few theorists specially appointed for the purpose, to whom all the rest, as vigorously confident, practical men, are to listen incidentally with half an ear, so that on their side they may make it a title of honour to live "quite untheologically" for the demands of the day ("love")! As if these practical men did not themselves over and over again preach or at least talk and write and also had their right to do so sincerely questioned! And as if there could be anything more practical than to give this question its head; that is, simply, to do theological, dogmatic work! And once more, how disastrously the Church must misunderstand herself, if she can imagine that theological reflection is a matter for quiet situations and times which suit and invite contemplation, a sort of peace-time luxury, to have no time for which is not only permitted but commanded, should circumstances become really serious and exciting! As if there could actually be, particularly for a Church attacked even externally, a more exacting task than that of making a beginning at proper inward consolidation, which means, of course, assiduous work at theology! As if the very undertaking of preaching did not mean that the Church finds herself permanently in a serious fix! And as if theology could be properly practised, otherwise than in direct view of

> this standing fix! Let us not be deceived. It is, thanks to these perverted ideas about theology and dogmatics in particular, that there arises and exists for the life of the Church a lasting and growing deficit for which we cannot expect those specially active in this department to maintain the needed balances. The whole Church must seriously desire a serious theology, if she desires to possess a serious theology.

And Barth's theology is serious. As Dr. H. R. Mackintosh has said, "He is compelling us afresh, as believers, to put aside all mere immanentism, to face sin and death, and to listen to God speaking". And a man who can do that for us is a man whose books we cannot wisely ignore.

This welcome book by Dr. Dibelius appears in the new "International Library of Christian Knowledge" edited by Drs. W. Adams Brown and B. Lee Woolf. We are glad that in these days of exaggerated nationalism the series is international; and we are grateful to the publishers for issuing these volumes at a price within the reach of all. Complaint is often made of the cost of theological books. These books are as long as the ordinary modern novel and yet, though better bound and printed than most novels, appear at two-thirds the price.

So well has Dr. Woolf done his work as translator that the book reads as easily as if it had been written in English. It is a great boon to have this comprehensive study of early Christian literature written from the standpoint of the new *Formgeschichte* School. As usual when a new method of study is developed in Germany, the method has been pressed to an extreme; in Bultmann's books it has led to an excessive and arbitrary scepticism. Dr. Dibelius uses the new method with a caution and sobriety which inspire confidence and disarm opposition. This book deals not only with the books of the *N.T.*, but with other early writings—the so-called Apostolic Fathers, the Apocryphal Acts of Apostles, and with the *Odes of Solomon*. It describes that early stage of Christian development when Christian writings were "unpretentious literature, the literature of a circle" produced by men "subject to the compulsion of practical needs" and "unaffected by any desire on their part to be 'writers' ". "Even the classical witnesses to the gospel reveal no classical form; the creative religiousness of primitive Christianity knew of no values belonging to this world, not even literary values."

The English reader will notice that Dr. Dibelius takes no account of Canon Streeter's "Four-document" hypothesis or of his interesting and apparently successful attempt to assign the authorship of *I Pet.* to Aristion, nor does it refer to Dom Conolly's proof that *The Teaching of the Twelve* is dependent on *The Epistle of "Barnabas"*. The *Formgeschichte* method is still new, and doubtless some of the conclusions even of so moderate an exponent of it as Dr. Dibelius will be modified. But we are very grateful for what is here given. No better introduction could be desired to the study of a method which can no longer be ignored by serious students of the New Testament.

SYDNEY CAVE.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London unless otherwise stated.*)

Religion in the Victorian Era. By L. E. ELLIOTT-BINNS, D.D. Lutterworth Press. 15s.

Dr. Elliott-Binns has here forsaken the medieval period to write a very full sketch of religion between 1837 and 1901. He has, he tells us, been a voracious reader of biographies, especially of ecclesiastical biographies, and there is abundant evidence of that reading in these pages. Even the casual student will be aware of the difficult task which Dr. Elliott-Binns has set himself: to discuss adequately all the aspects of the subject within the scope of one volume is almost impossible. The relation of Victorian religion to science, to history, to education, to social problems, to Biblical criticism; religion in Victorian literature and journalism (the chapter on "The Press" will be found very useful); the various developments in theological thought and worship and in the relations of the Churches to each other; the Oxford Movement, and the Salvation Army: these are but some phases of the treatment. Almost inevitably, therefore, the sketch partakes of the nature of a compendium or blue book—it is impossible to read it quickly—and it is as a book of reference that it will live. And although it contains so much, there are striking omissions: we have noticed, for example, no reference to Matthew Arnold's "sweetness and light" and the offence he gave to Nonconformists, to the Evangelical Alliance, or to Coventry Patmore. Some of the chapters, too, bear many marks of haste, with awkward sentences and numerous slips; in some of these Dr. Elliott-Binns is at least consistent, as when he gives the present writer the same extra initial on some twenty occasions; but in other places it is not so—the date of free education is right on one page, wrong on another. We have, as often, *Bartlett* for *Bartlet*, *Moffatt* for *Moffat*, *Alexander* Fairbairn for *Andrew M.* Fairbairn; *secretarian* for *sectarian*, *Erromango* for *Erromanga*, *heroicly* for *heroically*, *E.* S. Reaney for *G.* S. Reaney, perfunctionary for perfunctory (though this might not be Dr. Elliott-Binns's fault), *British Review* for *British Quarterly Review*, and sundry misprints.

Despite this, however, the book is well worth the careful study of all interested in the history of religion in England; it is well-informed; fair, and sometimes even generous, to the Free Churches; and tolerant. The influence of the Bicentenary celebrations of 1862 is perhaps exaggerated, and Browning's attendance at Thomas Jones's chapel overlooked, but generally we cannot but admire the skill with which Dr. Elliott-Binns expounds and interprets the history of those whose views he cannot share. Often he sums up a situation or a tendency or a philosophy in an apt phrase, as, for example:

> His [F. D. Maurice's] great achievement was to make men realize that eternity was not time extended, but time abolished.

EDITOR.

The Old Testament: A Reinterpretation. By STANLEY A. COOK. S.P.C.K. 7s. 6d.

This book has several unusual features. One is that the author's critical view of the pre-prophetic literature has prevented him from making any use of this to construct an outline of the development of the religion of Israel from its beginnings. He apparently holds (though the book contains no discussion of this important question) that the early literature has been so influenced by prophetic teaching in the form in which it has come down to us that it is impossible to use it as pre-exilic evidence. Instead, therefore, of the usual outline of the development from the time of Moses, he uses the literature to construct a "mosaic" (not Mosaic) background to the "ethical monotheism" of the prophets. Another feature of the book is the wide range of its contents, which include textual and historical criticism, archæology, anthropology, and geography, and even an account of the versions of the English Bible, which is very welcome. Yet another feature is the placing of the *O.T.* in its largest historical setting (hence the chronological summary beginning with pre-historic man) and the healthy insistence on the continuity of the *O.T.* religion into the *N.T.* and subsequent ages. This is a valuable emphasis, much needed to-day. As he rightly maintains, "The 'truths' of the Bible, of the book of bygone centuries, are not merely intellectual propositions; they require a new embodiment so that they may be seen to be 'true' in life and action".

As examples of the wealth of detail which the book contains, mention may be made of the accounts of the Nash papyrus, Ussher's chronology, the *caveat* as to Garstang's conclusion about Jericho, the world-wide religious movements in the times of Israel's greatest prophets, group-solidarity, the varied religious ideas of Canaan, the Amarna age, *etc.* It is indeed the large amount of detail which the book contains which makes it, especially in the later chapters dealing with the religion, rather difficult to follow. The argument would have been more impressive had the author been willing to recognize certain stages in the earlier movement, so as to bring out more clearly the dynamic movement of the whole. At the same time the difficulty of making this recognition must not be denied. In the Psalter, for example (which receives little notice here), we may be quite sure that pre-exilic psalms or parts of psalms have been preserved, whilst we are not less sure that the collections as we now have them are *prima facie* evidence for post-exilic religion only, the book as a whole bearing so plainly the marks of the prophetic teaching.

H. WHEELER ROBINSON.

Divine Humanity. By W. K. LOWTHER CLARKE, D.D. S.P.C.K. 5s.

Let it be said at once that this book is good value. It is a series of *N.T.* studies, differentiated from the author's earlier collection by their doctrinal rather than their literary-critical character. As the title suggests, they are largely concerned with the doctrine of the Incarnation, and approach it from many sides. Dr. Clarke has been impressed with the importance of the *O.T.* as a key to interpreting the Gospels, and has also found guidance in taking certain words attributed to Jesus as His own, rather than the reflection of the Early Church. It is impossible in a brief notice to summarize the varied contents of a book distinguished both by imagination and scholarly care. The opening article, "The Clouds of Heaven", *e.g.*, is an acute examination of the concept of the Second Advent, and argues that it is really a comparatively late transference of the idea of the (first) coming or return of the Primal Man. In the second essay

the Magi of *Matt.* 2 are interpreted as magicians, and the pith of the story is the rout of all their kind by the (risen) Christ.

So with "John the Baptist", "The Temptation", "What is the Gospel?", "The Mode of the Divine Indwelling", "Yet Without Sin", and all the other studies; each of them contains much that will reward reading and pondering. "The Church of God" calls attention to an aspect which Congregationalists have perhaps sometimes insufficiently regarded. In addition to the longer studies which make up the book (and which it is interesting to learn took shape as sermons—and might be reshaped as such by a good homilist) there are a number of shorter notes, *e.g.*, on "The Dead are raised up" and "The Origins of the Episcopate", which are marked by the same qualities of knowledge and insight. Subject and Biblical indexes complete an altogether welcome book.

ALEX. J. GRIEVE.

Jesus, Paul and the Jews. By JAMES PARKES, D.Phil. S.C.M. 4s. 6d.

Saint Paul, the Man and the Teacher. By C. A. ANDERSON SCOTT, D.D. Cambridge Press. 5s. 0d.

Studies in the Language of St. Paul. By R. MARTIN POPE, M.A., B.D. Epworth Press. 3s. 6d.

The Grace of God in Faith and Philosophy. By LEONARD HODGSON, D.D. Longmans. 6s.

The Gospel of Grace. ISLINGTON CLERICAL CONFERENCE PAPERS, 1936. Lutterworth Press. 1s. 6d.

Is Christianity Unique? By NICOL MACNICOL, D.Litt., D.D. S.C.M. 6s.

Of the many evil revivals of our time there is none of which as Christians we have more reason to be ashamed than anti-Semitism. In Germany some anti-Semites reject Christianity because its Founder was a Jew. But others, less logically, call themselves Christians and employ the New Testament in their campaign against the Jews. The Jews are the murderers of Jesus and their present distress is the just vengeance of the God whom they profess to serve and have rejected.

We have reason to be grateful to Dr. Parkes for the assiduity and patience with which he pursues his studies of anti-Semitism. Two years ago he published a massive book on *The Conflict of the Church and the Synagogue* in which he traced the sources of anti-Semitism in the early Christian centuries. The book before us is of a more popular kind. It is brief and simple, and deals not with writers remote from ordinary interest but with the *N.T.* itself. Dr. Parkes is an Anglican clergyman, but such is his impartiality that his book *Jesus, Paul and the Jews* has a Foreword by Mr. H. M. Loewe, Dr. Abrahams's successor at Cambridge, in which this orthodox Jewish scholar commends the book to Jewish as well as to Christian readers.

We have to recognize that the *N.T.* can be so interpreted as to lead to anti-Semitism. Dr. Parkes refers to

> a responsible leader of the German Christian Student Movement who pointed out publicly that *even if converted* the Jews could not escape Hell, because the curse they invoked on themselves was eternal, but that knowing the mercifulness of God we might just hope that for their conversion they would receive only a *mitis damnatio*—a mitigation of the pains.

Even in this country there are many who derive from the Gospels the impression that the condemnations of *Matt.* 23 were a condemnation of *all*

Pharisees, and that the Jews of our Lord's time had a pre-eminence in wickedness.

Dr. Parkes analyses the teaching in regard to Judaism in the four sources which underly the Synoptic Gospels and in *John*. He points out that the Gospels

> come from different parts of the Christian world, and with the exception of the special Matthean source, from the Gentile centres of the early Church. They are all written in Greek, showing that even the present Gospel of Matthew was written for a Hellenistic or Gentile group. . . . The Gospels are, therefore, Gentile interpretations, written we may believe with perfect sincerity, of the conflict between Jesus and the Pharisaic leaders of His time. The different concrete interests of the evangelists we have already discussed, but we can add, as a generalization affecting all of them : none of the authors were personally acquainted with Palestinian Pharisees or Rabbinic Judaism. They were not themselves aware of how much of the teaching of Jesus which they recorded was Pharisaic. They knew of the conflict going on around them, and they possessed the strong traditions of the conflicts between Jesus and the Pharisees. In good faith they believed that these were His only contacts with the Pharisees and Pharisaism. Phrases which may well have been "Woe unto *those* Pharisees who . . . " easily became "Woe unto *the* Pharisees who . . ."

Doubtless later influences have been at work on the Gospel traditions, but we should ourselves have laid more emphasis than does Dr. Parkes on the fact that the sin of those who rejected Jesus was not due to their being Jews. Religious leaders are always tempted, like the Grand Inquisitor of Dostoevski's story, to prize power above truth, and thus to seek more for the dominance of religion than of God's will. Dr. Parkes does not mention in his Bibliography Dr. Lukyn Williams's suggestive book, *Talmudic Judaism and Christianity*. In it there is a useful appendix on The Meaning of *hypocrites*. The Pharisees were not hypocrites of Mr. Pecksniff's sort. They were, as our Lord called them, "Play-actors". They were "satisfied with the mask rather than the reality, interested in the outside of things rather than what is within". And thus their absorption in the externalities of religion made them oblivious to the meaning of our Lord.

Dr. Parkes proceeds to deal with the teaching of St. Paul. Even the most sympathetic of Jews find Paul's statements about Judaism unintelligible and even repellent. Dr. Parkes has much to say that is apposite. He adopts Dr. Montefiore's suggestion that the Judaism St. Paul knew and attacked was not Rabbinic Judaism but the Pharisaism of the Diaspora. We doubt if much is gained by this. We have to remember that Paul, like Brand in Ibsen's play, was one for whom the choice was "All or Nought". He could not find lasting satisfaction in an alternating reliance on Divine grace and human merit. *IV Ezra* and *Baruch* were doubtless written after St. Paul's time, but these books show that there were other Jews who judged sombrely of the need of man, and whose religious earnestness resulted more in fear than confidence.

We should ourselves give a different answer to the problem with which Dr. Parkes deals. But we are grateful for his book, and hope it will be widely read and that he will thus be encouraged to pursue his studies of anti-Semitism, and to provide refutations of this unchristian movement which too often claims the Christian name.

No bibliography on the teaching of St. Paul would be complete which did not include Dr. C. Anderson Scott's great book, *Christianity according to St. Paul*. That book was written for scholars. But Dr. Scott prizes

St. Paul too much to be content to expound his teaching to scholars only. *St. Paul, the Man and the Teacher* is addressed to a wider audience. The first half of the book contains a sketch of St. Paul's life and teaching. Short and simple as it is, it is marked by those qualities of religious insight and accurate scholarship to be found in all Dr. Scott's writings. The latter half of the book contains passages of *Acts* and the Epistles from the Revised Version. There are two criticisms in detail that we would venture to make. In an elementary book, ought it not to be made clear that not all scholars hold that the *Galatians* is the earliest of St. Paul's Epistles? This book is, we understand, intended primarily for the higher forms of schools. The Bibliography would thus be for the use of schoolmasters. Dr. Scott mentions two books on the Teaching of St. Paul. One is naturally and rightly his own great book. The other is Schweitzer's *The Mysticism of St. Paul.* We cannot think that that extreme and even perverse "eschatological" interpretation of Paul's teaching would help much those ill-acquainted with the literature on St. Paul. Dr. Scott supplies himself a few brief notes and alternative translations to some of the extracts from the Epistles. Would not a reference in the Bibliography to commentaries such as those in Moffatt's series be of use? But these are small points. We very warmly recommend this book to all who desire a plain and concise introduction to the study of Paul's life and teaching.

Studies in the Language of St. Paul is of far more general interest than the title suggests. Based on precise study of the meaning of Paul's Greek, it is so written that those who have no Greek may profit by it. Too often devotional expositions read out of the sacred text what is not there, whilst "scholarly" interpretations lack devotional power. Mr. Pope's book shows how aptly accurate study can serve spiritual ends. We have read his brief chapters on the Great Words of Paul's Epistles with much interest and profit. If ministers do not wish to preach on St. Paul, they had better not read this book, for if they read it they will inevitably be stimulated to share with their people something of what Mr. Pope provides. And this book is not only a seed-plot for sermons. It is admirably suited for private devotional reading. We hope it will be very widely used both by those in the pulpit and those in the pew. Those who read it will realize anew how rich a spiritual treasure is to be found in St. Paul's Epistles.

Dr. Hodgson's Paddock lectures, *The Grace of God in Faith and Philosophy,* are a welcome study of a problem made prominent by the rise of the Barthian theology: what is the relation of theology to philosophy, of revelation to man's quest for God; or, to use the language common in Germany, is the order of redemption distinct from the order of creation? That involves the problem of the meaning of Grace. Must we choose between "thorough-going Pelagianism and thorough-going predestinationism"? Can we recognize the place of man's response and, if so, in what sense can we say that we are saved by grace alone? After an exposition of the present situation of philosophy and science, Dr. Hodgson proceeds to criticize the theology of Brunner. He complains that

> Professor Brunner apparently holds that because Christian faith is personal self-surrender and acknowledgment of sinfulness, the Christian revelation cannot also perform the function assigned to revelation in other religions and fulfil the aspirations of man's reason in its quest for timeless truth about God. The eye of faith is indeed able to interpret history as reason without faith cannot, but the sum total of what it can learn is that man is sinful and deserves God's wrath, and that God in Christ offers forgiveness instead. To go on

from this and see in the divine revelatory acts a fulfilment and confirmation of all that human reason postulates in God of logical self-consistency and self-authenticating goodness, and through it to find a meaning and a purpose in creation, is to corrupt faith and to surrender to arrogant pretensions of reason.

Dr. Hodgson seeks to show that this denunciation of reason is due to a preconceived system of abstract thought. In Calvin and Brunner

> we find once again examples of men upon whom reason is revenged for their denial of its competence. They turn out to be rationalists in spite of themselves.

Dr. Hodgson emphasizes the close connexion of the revelation of God in Christ with the *O.T.* and especially with the prophets. Through the prophets God proclaimed Himself to be the "self-authenticating goodness which is the goal of all human thought and aspiration". Thus, "according to the Bible the divine redemptive activity begins with God's endorsement of natural theology". And Dr. Hodgson seeks to show that in the Christian revelation is given the answer to the three open questions with which philosophy is faced: "whether the universe has any meaning as a whole; what is the nature of the subject-matter of scientific inquiry; and what is the status of man".

In the last lecture Dr. Hodgson returns to the dominant subject of his book, the Grace of God. The relationship between God and man is personal, and "there is a kind of help in personal intercourse which does not destroy but increases personal freedom". At one point, indeed,

> this analogy breaks down, and is inapplicable to the relations between God and man. Our whole being is derived from God as it is not derived from any other creature. But the same God who wills us to exist at all wills us to exist as free creatures, and has redeemed us in order that as free persons we may glorify Him and enjoy Him for ever. If, therefore, He wills us to glorify Him by growth in the free exercise of the powers He has given us, if He bids us stand upon our feet and think and feel and will to the best of our ability, there is nothing Pelagian about such efforts. There is no real contradiction between Christianity as a religion of grace and Christianity as a religion of moral effort. . . . The Christian faith demands our entire surrender to the will of God.

But, Dr. Hodgson adds,

> those who seem to lay most emphasis on the demand that we should restrain or even lay aside our natural human powers of thought and action are influenced by the fact that psychologically they are of the strong-willed type whose besetting temptation is self-assertion. The very force of their impact upon the thought of their time bears witness to the fact that the Barths and Brunners of the theological world are men of this type. The Word of God comes to them with a demand for the submission of their strong characters to His redeeming will. But as I read their writings, I seem to find in them a constitutional insensitiveness to the position of those whose temptations are not due to strength of character but to weakness. There is little danger of such "Tomlinsons" sinning from Pelagian arrogance, or thinking to scale the heights of heaven by their own efforts. The Word of God comes to them as a word of command bidding them to cease from seeking to shelve the responsibility for making decisions and living their own lives.

Dr. Hodgson concludes with an interesting contrast between Catholicism and Protestantism.

> The strength of Catholicism lay in its understanding of the needs of man arising out of the sub-personal elements in his being; the strength of Protestantism in its clear grasp of the importance and the nature of personal faith. The weakness of Catholicism was its doctrine of merit; the weakness of Protestantism its inadequate development of the truth that faith itself is God's gift. The attempt to safeguard personal moral responsibility by a doctrine of merit is the first step towards the degradation of Catholicism; the better way is by the doctrine of justification by faith. The doctrine of justification by faith needs safeguarding against Pelagianism, and Catholic sacramentalism rightly understood will here give Protestantism help where it needs it most.

Dr. Hodgson seeks a way of reconciliation by an attempt to counterbalance the Protestant doctrine of justification by faith with Catholic *ex opere* sacramentalism.

There is much in this book from which we differ. Dr. Hodgson severely criticizes Dr. Nygren's book *Agape and Eros*, which we reviewed in these pages. To us Dr. Nygren's distinction between divine *Agape* and human *Eros* seems far nearer to the teaching of the *N.T.* than Dr. Hodgson will allow. But it is well that we who, as the children of Calvin, find the theology of the Reformers more congenial than do High Anglicans, should study this sympathetic eirenicon which attempts to bring together Reformation theology and Catholic sacramentalism. A book so learned and so devout deserves the most respectful attention.

The Gospel of Grace contains the papers given at the Islington Clerical Conference of this year. It must have been a Conference of rare distinction. For these Evangelicals the teaching of the Reformers in the past and of the Barthians in the present is at once attractive and intelligible. As Professor Grensted says in his Preface, "Grace is not a gift but a giving".

> The grace of God is manifold, but not many, for God is one, and the whole truth of God is love. And over against the love of God stands man, naked of all merit, with no love save that which the love of God has called out in him, clad only in faith, and in that faith justified.

We read with special appreciation the lucid and learned papers of Mr. Coggan on "Grace and Merit" and Mr. Fison on "Grace and Faith"; whilst Dr. Sydney Carter's paper on "Grace, Orders and Reunion" is a welcome reminder of the eagerness with which many Evangelical Anglicans desire reunion with the Free Churches, and of their rejection of that "rigid and exclusive Apostolic succession of Orders" which "forms the greatest obstacle to the achievement of this longed-for goal". This is a little book well worth buying and studying. Within the limits of its space it would be hard to name any book dealing with the central theme of God's grace in a way at once so relevant and so satisfying.

Closely parallel to the problem discussed by Dr. Hodgson is the problem of the relation of Christianity to non-Christian religion. We have often deplored the indifference of many theologians to this problem which is fundamental to missionary work and has become almost as urgent in the West as it has long been in the East. We welcome warmly Dr. Nicol Macnicol's book, *Is Christianity Unique?* Dr. Macnicol brings to his task his long experience as a missionary in India, his intimate and sympathetic

understanding of Hinduism and his wide and accurate knowledge of modern theological movements. Are we to adopt the attitude of the Report of the Commission of American laymen called *Rethinking Missions,* and be content to say that "the relation between religions must take increasingly hereafter the form of a common search for truth", so that there should be "a co-operative religious inquiry through give and take", or should we say, with Barth, in words quoted by Dr. Macnicol?

> Dare and can Christendom's reply to these religions be anything other than simply the missionary campaign, which tells men what God has revealed and what therefore they are obliged to hear for God has revealed it? . . . In preaching this good news one must not parley but simply announce. One must not count upon the development of elements already present, but upon creation out of nothing. One does not proclaim healing to the sick but resurrection to those who are dead.

Or is the truer way one which emphasizes the uniqueness of the Christian revelation and yet recognizes aspirations after truth in the great non-Christian religions?

To the missionary,in India in contact with educated Hindus no problem is so persistent as that of the uniqueness of Christianity. In this country that uniqueness can no longer be assumed. There are many in the West who claim to find in Higher Hinduism or Buddhism a religion more satisfying because less exclusive than Christianity. The maintenance of foreign missions depends less on successful home organization than on a true apprehension of the distinctiveness of Christianity. We hope that this wise, sympathetic, and discriminating book will be very widely read.

SYDNEY CAVE.

The Origins of Jansenism. By NIGEL ABERCROMBIE, M.A., D.Phil. Oxford Press. 15s.

Dr. Abercrombie, who is lecturer in French at Magdalen College, Oxford, makes in this work a contribution to the "Oxford Studies in Modern Languages and Literature". His book is concerned with the perennial controversy as to the rights and wrongs of the Jansenists over against their adversaries the Jesuits. In this controversy Protestant writers have commonly been on the side of the Jansenists : in Beard's well-known *Port Royal,* for example, the Jansenists were painted almost entirely white and the Jesuits equally black. But Dr. Abercrombie stands up for the Jesuits with great learning and acumen; and it is probable that his book will necessarily compel at least some suspense of judgment, if not a revision of our traditional estimate. For a final settlement of the matter we must wait for a book written with equal learning and acumen on the other side : only when both sides have been thus treated will it be possible to come to a satisfactory decision.

The Origins of Jansenism is well conceived. It falls into two almost equal parts, one on the theology, the other on the history. Dr. Abercrombie begins with Augustine and shows the gap between his system and common Catholicism. After discussing Pelagianism, Semi-Pelagianism, and Predestinarianism (as in Gottschalk) he passes on to Aquinas and shows how the latter transformed the whole question of grace by his sharp separation of the natural and the supernatural. We are then astonished to find Molina and Suarez described as the true successors of Augustine and Aquinas, who corrected whatever was defective in them and brought the Catholic doctrine of grace to a triumphant conclusion. Compared with these Jesuit theologians, the later Dominicans appear as mere slavish followers of the letter of Aquinas; while Jansen in his *Augustinus* is repre-

sented neither as writing a simple historical reproduction of Augustinianism, nor as simply desiring a return to Augustine, but as intending, after the manner and example of his master Baius, a great polemic against all medieval scholasticism, post-Reformation Neo-scholasticism, and especially against the Jesuits as the chief representatives of the latter.

The historical section which follows is equally surprising in its reversal of many commonly accepted verdicts. Above all is noticeable what Dr. Abercrombie says of Pascal's share in the controversy :—

> It may be well to recall that the *Lettres Provinciales* did not end with the censure of Arnauld, but proceeded, from 25 February, 1656, for more than a year, to attack the moral theology of the Jesuits. For this purpose Pascal was supplied with selections of propositions from the works of Jesuit Casuists, especially the *Théologie morale des Jesuites* of 1643; and all knowledge of the principles of casuistry, or of moral theology, which alone would have qualified him to judge the value of these propositions, was sedulously withheld from him. He approached the most complex problems of direction with no more effective instruments of criticism than a sensitive conscience and a lucid prose style, and contrived to discredit the Jesuits, as he had vindicated the innocence of Arnauld, for the cultured public at large.

Unquestionably Dr. Abercrombie has written a brilliant study of his subject; and it is so thorough and detailed, with Appendixes showing the exact forms in which Jansenism was condemned at Paris and Rome, that future writers on the Jansenist controversy in this country, and even in France where so much attention has been paid to it, will have to take his work into account.

But the controversy was entirely one within Catholicism, arguing only from its traditional premises. Neither Jansenists nor Jesuits had the least idea of grace as Luther conceived it. Grace in Catholicism means not the personal Fatherly love of God for His children, manifested above all in the forgiveness of the sinner, but rather a mysterious agency, which is conceived as a force whose relations to the free-will of man, viewed as another force, are to be considered. This is indeed the way Dr. Abercrombie thinks of the matter. He writes, when dealing with Julian of Eclanum :

> The "problem of grace and free will" is not whether God can, or ever does, force men to act against their will, but whether God normally forces their will for His own ends (and for their good).

And, again, still more characteristically, in criticizing Semi-Pelagianism, he writes :—

> The conception of God which underlies such a view seems to give full importance to the fatherly care of the Creator, but hardly enough to the omnipotence of the eternal Father.

It is clear that Dr. Abercrombie, after the manner of Catholic theology in general, thinks of God's will as infinite force and man's as finite force, the problem being to determine their relations. Upon this way of looking at the matter Dr. Oman has written well and forcibly in his fundamental book, *Grace and Personality* :

> Then, forthwith, our moral independence and our religious dependence become
>
> "Incensed points of mighty opposites,"
>
> having nothing in common save a hostile frontier.

Viewed from this angle, *The Origins of Jansenism* is indeed of great historical significance, as a first-rate study of an important controversy

within Catholicism, in which no student of Christian history can fail to be interested. But the Protestant will feel that he has found a better way in the "problem of grace and free will". There is no solution until we think of our relation to God as personal, and say, *We love, because He first loved us.* Then grace is seen to enable free will in such a way as not to destroy freedom.

ROBERT S. FRANKS.

The Timeless Theme. By COLIN STILL. Nicholson & Watson. 21s.

Mr. Still describes his book as "a Study of Art in relation to tradition and a study of tradition in relation to Life". In the first part he formulates a special theory of his own in regard to art, myth, ritual, and experience, and the relations between them, and in the second part he illustrates and applies his theory by giving his own interpretation of Shakespeare's *Tempest.* There is very little in Mr. Still's main thesis to which it is possible to take exception. He sees and makes allowance for the common element in all man's primitive traditions and cultures, in art, religion, mythology, and the like. He says:

> Unless we are to be satisfied with the scholar's over-worked hypothesis of the intra-infiltration of cultures, it is difficult to see how these persistent resemblances which we observe in a survey of mythological and religious concepts can be explained save on the theory that such concepts occur inevitably among all peoples, being spontaneously generated as the reflection of some human standard that is unchanging from age to age.

He then goes on to argue that the standard in question "is the unswerving, permanent facts of mankind's inner nature". In his study of myth, ritual and art he supplies ample evidence and illustration of his theory, and on the whole carries the reader with him. When, however, he comes to illustrate his position in detail from the *Tempest,* it is somewhat more difficult to follow him. To the unsophisticated reader many of his interpretations seem entirely fanciful and there are "startling detections of hidden resemblances" which appear apparent to no one but their author. At the same time it is clear that Mr. Still has made a real and interesting contribution to the study of man's primitive ideas and their expression.

W. B. SELBIE.

The Natural History of Mind. By A. D. RITCHIE. Longmans. 15s.

This book is based on the Tarner Lectures delivered in Trinity College, Cambridge, in 1935. Mr. Ritchie's treatment fully justifies the title he has chosen. So much rubbish is poured from the press and proclaimed from the platform about the subject matter and the methods of psychology that we are grateful for this fine piece of work. The time was ripe for a book that would do for the present generation of students what McDougall's small but valuable volume on *Physiological Psychology* did for an earlier one. More than that, a book written by someone alive to the relationship between psychology and philosophy has long been needed. Mr. Ritchie maintains that psychology must be intimately connected with philosophy: it is a mistake to separate them. For both, the problem of knowledge and the problem of conduct are important. Both would have been saved from certain excesses of emphasis of statement had the definite relationship between them been kept clearly in mind. In this connexion we can see the influence of Whitehead's ideas in both Mr. Ritchie's treatment of the persistent Cartesian dualism and his general view-point.

He is himself a Behaviourist, but not in the narrow sense of the term, for he repudiates Behaviourism of the type of Thorndike and Watson.

"Human behaviour is the only special subject matter of psychology." "The human person is the primary datum." These sentences chosen at random sum up his own attitude; but he studies the *inner* aspect of behaviour as well as overt conduct. There is a straightforward, concise statement and criticism of Freud's theories, and also of the so-called "Group Mind". The latter is especially suggestive and valuable at the present time. The chapters on "Causation" and "Living and Lifeless" are full of interest and value. That on "What does Psychology Study?" covers the entire field without being overcrowded.

This is not a difficult book. Though highly technical, it is also readable. The author states his case clearly and in interesting fashion. The reader is carried along by the style and also by the vein of humour that runs through the whole book. I can recommend it to *all* who are anxious to know something about psychology and at the same time would be guided by a competent writer—one who has divested himself of all prejudices.

JOHN SHORT.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(*Books marked * are recommended for ministerial reading.*)

Two new volumes in the "Clarendon Bible" (Oxford Press, 4s. 6d.), which keeps up its excellent standard, are Dr. W. L. Wardle's *The History and Religion of Israel*, which is Volume I of the *O.T.*, and Canon F. W. Green's *St. Matthew*. Once again the illustrations are a feature; they reveal the assistance photography from the air can be to scholarship.

At first we feared Sir Leonard Woolley's *Abraham* (Faber, 7s. 6d.) would be little Abraham and very much Ur, but as the account of "Recent Discoveries and Hebrew Origins" developed the fear vanished. Sir Leonard believes that Abraham did not leave Ur empty-handed, and that much in the *Genesis* story reveals his pride in the greatness of the city, his knowledge of its stories of the Creation and the Flood, and of its laws.

> In his religion, as well as in his thought and conduct, Abraham can be understood only if he be regarded as one who came out of and belonged to Ur; the new ideas which he developed, revolutionary though they be, had none the less their roots in the past.

It is suggested that the explanation of the 175 years of Abraham's age is that three men have been telescoped into one. There is much food for thought in Sir Leonard's pages. We have, for example, the curious fact that the camel is mentioned in literature for the first time in *Genesis* 12^{16} and is not referred to at all in the Sumerian business tablets: this is because camels remained the property of the desert people (as the Habiru) and did not directly concern the Sumerian trader.

Mr. W. Riley, the novelist of the Yorkshire Dales, follows a prevalent custom in turning to the Bible for the subject of a story. In *The Man of Anathoth* (Jenkins, 7s. 6d.) he tells the story of Jeremiah the prophet. Basing himself largely on Dr. W. F. Lofthouse's study of Jeremiah Mr. Riley gives us a sympathetic account of the prophet's life and work. It is a remarkable fact that people who never read the Bible for themselves are willing to read these modern reconstructions of Bible stories.

Mr. Lionel James's *Songs of Zion* (Murray, 7s. 6d.) is almost a revised edition of Prothero's *Psalms in Human Life*. The Psalms are classified and discussed, and then printed with the passages from Prothero and notes on the pages facing the text. The arrangement is not easy to follow, but lovers of the *Psalms* will get much from the book.

Prof. C. H. Dodd's *The Apostolic Teaching and its Developments* (Hodder & Stoughton, 5s.) contains three lectures given at King's College, London, together with an Appendix on "Eschatology and History" (where Prof. Arnold Toynbee's *The Study of History* is usefully employed) which was delivered to the Oxford Society of Historical Theology. What was the content of the original apostolic preaching? What was added to it in the period covered by the *New Testament?* Prof. Dodd shows that while

> there is an immense range of variety in the interpretation that is given to the *Kerygma* . . . in all such interpretations the essential elements of the original *Kerygma* are steadily kept in view.

In other words:

> With all the diversity of the *N.T.* writings they form a unity in the proclamation of the one Gospel.

The Rev. Edward Shillito's *The Way of the Witnesses* (Livingstone Press, 2s.) is an excellent example of the way in which *N.T.* exegesis and missionary apologetic can be fused together. Mr. Shillito makes the books of the *N.T.* live as he illustrates them from modern missionary enterprise: in his pages insight into the way of the witnesses in the past and the knowledge of their way in the present are fruitfully combined.

Perhaps it is necessary for the popularization of Prof. Karl Barth's ideas that his addresses should be translated and put in volume form. Some of them, however, do not add to his reputation, and the "theological addresses" in *God in Action* (Clark, 4s.) are very uneven in merit. They deal with "Revelation", "The Church", "Theology", "The Ministry of the Word", and "The Christian as Witness", and there is an Appendix of answers to questions. Barth believes that theology is *"the* human concern and subject", a view he expounds with force and eloquence. The long address on "The Ministry of the Word" is the best in the bunch, the first part being especially good. The translators have given us some unusual words, of which "boresomeness" may serve as an example.

Four lectures delivered by the Archbishop of York in Washington, now published under the title **The Preacher's Theme To-day* (S.P.C.K., 2s. 6d.), summarize very aptly the central truths of the Christian message. This applies to the first three lectures—on "Revelation", "The Incarnation", and "Sin and Atonement". The fourth lecture, "Christianity, Ethics and Politics", is not on the same level and seems rather out of place in the volume.

**Asking them Questions* (Oxford Press, 3s. 6d.) illustrates the theological curiosity of a group of youths, the enterprise and courage of their leader and guide, and the entire and complete incapacity of some theologians to adapt their teaching to the boyish mind. The boys of St. Giles' Cathedral Club asked the questions; their leader, Mr. R. S. Wright, invited distinguished scholars and divines of all the Churches, including the Roman Catholic, to answer them; and 45 answers are here printed. What May We Pray For? Who Are the Angels? What is Meant by the Grace of Our Lord Jesus Christ? Is there a Personal Devil? Does a Christian Need to go to Church? Why Should a Christian Man not be a Communist? These are some of the questions asked, and among the best of the answers (we will not mention the worst, some of which are admirable for scholars, but woeful for boys) are those of Profs. C. H. Dodd, H. R. Mackintosh, A. E. Taylor, P. Carnegie Simpson, and Dr. Edwyn Bevan.

We have several times commented on the freshness of the Rev. R. A. Edwards's contributions to the *Hibbert Journal*. His book **Jack, Jill, and God* (Methuen, 5s.) is marked by the same characteristic, and we cordially commend it to ministers confronted by modern youth whom they are desirous of winning for Christ. Mr. Edwards understands the youth of to-day; Jack and Jill are a young husband and wife, living the life of so many young people to-day; they have their bungalow, their car, their furniture on the hire system; Jill's prayers are that Jack might not lose his job, and that she won't have a baby. They are likeable, frank, and fearless, and the old parson finds a way to get them to talk and listen. Mr. Edwards has given us an excellent bit of apologetic.

Equally effective, but limited to one question and quite different in form, are the Dean of St. Paul's broadcast lectures, *The Hope of Immortality* (S.C.M., 2s. 6d.). Dr. Matthews's answers to questions (he received 1,900 letters) are also printed.

We like the simplicity and earnestness of the addresses in the Rev. W. E. Sangster's *He Is Able* (Hodder, 5s.), and should think they were very effective as delivered: Mr. Sangster has a gift of illustration which is of great service to him. The book sets out to show the ability of Christ in the varied experiences which life brings—"When Fear Transcends", "When Evil Thoughts Molest", "When I Find It Hard to Pray", "When Jealous Thoughts Invade My Heart", *etc.* A good plan, and well executed.

Although it has many weaknesses, we are glad Mr. Beverley Nichols has written *The Fool Hath Said* (Cape, 7s. 6d.). In the first part of the book Mr. Nichols traces the path by which he has come to believe in the Christian religion. Here he is as *naïve* as he is earnest, for, though of course he says it much better, with all the air of pioneering he merely says what ministers have said to young people in church membership classes countless times. There are many signs of the amateur, too, in the sections on miracles and Biblical criticism, but that very fact will aid him to get his message across to many who never listen to "professional" exponents of Christianity.

Mr. Nichols is invariably too strident, and has not learnt the lesson that "the Lord's servant must not strive nor cry"; when he discusses "Christ and Money", he talks of twenty million unemployed instead of two million; he is out to make religion "an exciting æsthetic experience . . . to get as many people as possible to share with me in the excitement of living Christianity". We believe with Mr. Nichols that Christ can solve all the problems of individual and corporate life—and not only those of sex, war, and money, with which Mr. Nichols deals. But here again Mr. Nichols is only saying what is said by thousands every week, the difference being that he is able to write with the same intensity of Christianity and the Group Movement as he wrote of Beverley Nichols, gardening, and war: that fact will gain a hearing for the book, and the more people that read it the better.

Mr. Hugh Redwood's *God in the Everyday* (Rich & Cowan, 2s. 6d. & 1s.) is one of the best "Group" books so far issued, though its jacket is horrible indeed. Mr. Redwood writes sincerely and writes well, and even those who cannot share his religious outlook must be impressed by the fervour and faith with which he describes his spiritual experience. The examples quoted of strange and opportune answers to prayers scarcely meet the problem, for many devout Christians do not get the things for which they urgently pray; but the stress on the need and value of prayer,

and not least intercessory prayer, is welcome. Mr. Redwood is doing good work both in the journal of which he is religious editor and in his books.

Mr. R. W. Ford's *Record of a Pilgrimage* (Williams & Norgate, 5s.) is a fine book. While yet a boy the writer was found to be suffering from muscular distrophy, a rare disease which slowly but surely causes the muscles of the limbs and trunk to waste away. Soon it was impossible for him to cycle, and his physical activities became more and more restricted. With great courage he looked for the compensations his limitations brought, and in art and music, conversation with friends and communion with God, he found hope and faith. In the early part of the book Mr. Ford recounts the story of his life, and in the later tells of the thoughts that have come to him. His narrative will be found helpful to all who suffer, and it will rebuke the strong and healthy. Mr. Ford was brought up a Congregationalist, and it is interesting to have his comments on the life and witness of Christians. He says :—

> I am inclined to the view that there should be two grades of Church membership—a probationary period preceding the full initiation (to use an ancient and significant term). Full membership of the Christian Church ought to be a privilege to be won, not a commodity that is hawked from door to door.

Our speculations on the contents of Mr. Upton Sinclair's *What God Means to Me* (Laurie, 5s.) proved wide of the mark. Though called "An Attempt at a Working Religion", it is largely a plea for the open mind in regard to mental healing, telepathy, and spiritualism, illustrated by accounts of the part played by these in the writer's life.

Whatever may be said about helps to public devotion, there is no doubt at all that helps to private devotion are welcome. Prof. John Baillie, of Edinburgh, has prepared a *Diary of Private Prayer* (Oxford Press, 3s. 6d.). There are prayers for morning and evening for each day of the month, the page opposite the prayers being left blank in order that further intercessions may be added.

Nisbet's "New Library of Devotion" (2s. 6d.), edited by the Dean of St. Paul's, begins very happily with Dr. R. J. Campbell's *The Peace of God*. In eight chapters, each of which concludes with a prayer, Dr. Campbell speaks of peace, the helps and hindrances to it, and its preservation. We cordially recommend this little book, marked by deep insight.

The Methodists have certainly done well by their new hymn-book. Mr. J. T. Lightwood's *The Music of the Methodist Hymn Book* and the Rev. John Telford's *The New Methodist Hymn Book Illustrated in History and Experience* have been followed by Mr. A. S. Gregory's *Praises with Understanding* (Epworth Press, 7s. 6d.), for which all hymnologists will be grateful, though the Index seems incomplete.

Behold we show a mystery. When we had read the first few chapters of Dr. John Oman's **Concerning the Ministry* (S.C.M., 7s. 6d.) our review began to shape itself on these lines :

> To no man is given the possession of all gifts, and readers of this book will find that while it exhibits the great learning, the profound insight, and the pawky humour which mark the ex-Principal of Westminster College, its style makes it almost as difficult, if equally rewarding, as his theological works.

Whether we had been asleep or not, we do not know, but certainly either we were changed or the style of the book altered, for it subsequently carried us along rapidly to the end with great enjoyment and profit. So

full was it of suggestions for preachers that we found ourselves wishing we were back in the pastorate! All ministers and students should read these wise counsels—and not once only; we can imagine that they will influence many young ministers in the way John Watson's *The Cure of Souls* influenced an earlier generation. We cannot begin to sample their wealth—there are one or two passages under "Worth Noting"—but we must content ourselves with one quotation:

> There is law and there is gospel, and there is gospel in law and law in gospel. There are the rocky steeps of Sinai and the green pastures of Galilee, there are parables by the lake and the sword piercing through the soul on the way to Calvary. Always to be denouncing, always to be pleading, always to be in the depths or in the heights, always to be using the moral whip or always to be supposing that nothing is involved except "my yoke is easy", is just to miss the one great thing in life that is worth preaching about, all its height and its depth.

We hope that the Rev. T. S. Taylor's **For Parsons Only* (Allenson, 3s. 6d.) will also be widely read, and not only by parsons, for it is an eminently sensible analysis of the position of organized religion at the present time. Mr. Taylor may exaggerate the importance of Barth; he gives us a lot of unnecessary commas; and he will certainly get into trouble with his congregation for his spelling of "Denney"; but his wise words deserve the attention of all engaged in the work of the churches. The use of the phrase "the cure of souls" in the title is perhaps unfortunate, for it suggests that the book is concerned only with pastoral theology; the title of the first chapter, "The Christian Ministry in a Changing Age," suggests the subject matter much better. Mr. Taylor writes so clearly and so well about the problems of organized Christianity at the present time that we wish he had gone on to discuss the possibility of securing a trained ministry that is not a paid ministry.

Father Aloysius Roche's *Apologetics for the Pulpit* (Burns, Oates, 2 vols., 6s. each) is a Roman Catholic work written to aid the ordinary priest. The first volume deals in the main with doctrine, the second with the Church. It is interesting to a Protestant to learn the way in which Roman priests are taught to defend their Church. Chapters dealing with Protestantism, "The Intolerance of the Church", "Protestant Intolerance", "The Inquisition", "The Church and Science", "The Church and Socialism", are very revealing. The Roman priest who made use of these books could perhaps satisfy those who accepted his premisses, but would have no chance against an informed opponent.

Faith and Service (S.C.M., 2s.) contains the addresses given by Canon Peter Green during the Cambridge University Mission in January. They take the mind back to an 8.30 service in St. Mary's when Bishop Welldon brought Oxford men face to face with life as the Lancashire poor had to live it. Canon Green does the same: his apologetic and his appeal for Christian service are one, not two; life exists for

(*a*) The glory of God
(*b*) The fashioning and training of a soul
(*c*) The service of one's fellow men.

We doubt whether hearers would be convinced by the argument on the Virgin Birth of Jesus; we have no doubt they would be moved by the fine and earnest plea for a consecrated life. The article, "Two Boys", reprinted from the *Manchester Guardian,* represents the Canon at his best. Will it be believed that the printer's reader, the publishers, and the author have *twice* passed "Kaut" for "Kant"?

Those who want to know about the discussions on Church Union in South India should read the Rev. W. J. Noble's *Christian Union in South India* (S.C.M., 2s.), in which Mr. Noble writes as clearly and cogently as is his wont. The sub-title, "An Adventure in Fellowship", suggests that Mr. Noble is a whole-hearted champion of the Scheme of Union, and the scales are heavily weighted throughout—the Scheme has achieved "immense and positive gains", and if it does not reach its goal it must be by some "malign influence". Mr. Noble must give to opponents and doubters about this particular scheme the credit for sincerity which we recognize in his support of it; there are many Christians who did not need a Joint Committee to discover that "unity in Christ already exists" who feel that in federation rather than in organic union the way of progress is to be found. Mr. Noble, however, does give a concise and on the whole fair summary of the discussions, and his sketch is pertinent and valuable.

The new volume in the "World Dominion Survey Series" is the Rev. H. R. A. Philp's *A New Day in Kenya* (World Dominion Press, 3s. 6d.). Kenya has been very much in the front of the minds of politicians lately, and it is good to have this account of its missionary enterprise. There are now 303 missionaries with 2,429 African workers. This works out at 99 missionaries to each million of people, compared with 17 in India and 18 in China. Christians form 3.6 of the native population.

The question of the relations of *Church and State* is naturally receiving much attention at the moment. How varied are its aspects may be seen in two books with that title. The Bishop of Norwich's (Eyre & Spottiswoode, 2s. 6d.) reviews the Report of the Anglican Commission on the subject, printing his evidence, and discussing the action of Parliament in the Prayer Book controversy. The other book, edited by Father C. Lattey (Burns, Oates, 7s. 6d.) contains papers read at the Summer School of Catholic Studies last year. The papers in Part I are historical, periods being dealt with by Father Lattey (to Constantine); Dr. W. E. Brown (to Charlemagne); Mr. Christopher Dawson (the Middle Ages); Father Gervase Mathew (to the Council of Constance); the Rev. John Armstrong (to the Treaty of Westphalia); Dr. David Mathew (to the French Revolution); Mr. Douglas Woodruff (the French Revolution and Beyond); and the Rev. H. J. T. Johnson (to the present day). This section is stronger than Part II, where the lectures deal with "Authority and the Moral Order"; "The Totalitarian State"; "The Claims of the Church"; "The Rights of the Family"; "Political Parties"; "Economics"; and finally "A Catholic Programme" (by Father C. C. J. Martindale).

Miss Vera Walker has done a piece of work which badly needed doing in *A First Church History* (S.C.M., 6s.; also in two parts for school use, 2s. 6d. each), and on the whole she has done it well. It is difficult to tell the story of the Christian Church in 270 pages, but Miss Walker has selected skilfully, and her book is something more than a catalogue. Occasionally there are too many details, and here and there young students will be dazzled by the pace; sometimes, too, statements need qualification (Miss Walker seems to accept all that is said about the iconoclasm of Cromwell's men). In the second half the proportion is strange: the Salvation Army gets 7 pages, Aggrey 4, Charles Kingsley nearly 3; there is no mention of Richard Baxter, of Doddridge, or the Nonconformist Academies; and the British and Foreign Bible Society gets three lines. Teachers will find the book lists and the excellent time-chart of great service.

It is a pity that Dr. G. W. Butterworth has reprinted the papers which make up *Churches, Sects, and Religious Parties* (S.P.C.K., 3s. & 2s.).

We do not object to a man writing from the view-point of the Church to which he belongs, but he should at least avoid patronizing those for whom, or about whom, he writes, and he should know something of his subject. We forbear to comment on the section on Congregationalists; one sentence from "Unitarians" will reveal the extent of the writer's acquaintance with Nonconformist history: "In 1719 there was a dispute at Salter's Hall in Exeter"!! A book outlining the history and beliefs of the denominations and of the "fancy religions" which occupy Part III of Dr. Butterworth's book is a felt want—still.

Christendom's treatment of the Jews has long been a matter for contrition and shame; but what of those who are both Jews and Christians? It is only when we ask the question that we realize our ignorance of Jewish Christianity. There will be less excuse for that ignorance now Mr. H. J. Schonfield has published his *History of Jewish Christianity* (Duckworth, 7s. 6d.), a sketch which covers the Christian era. Mr. Schonfield has views which not all readers will be able to accept, but they will nevertheless be grateful to him for this survey. Not the least interesting pages are those which deal with the re-emergence of Jewish Christianity in the 19th century.

If Mr. Schonfield had a big subject, what of Mr. Cecil Roth, whose *Short History of the Jewish People* (Macmillan, 18s.) begins in 1600 B.C. and ends only with the present day? Mr. Roth calls his survey a "social history" which aims at describing the life and history of the ordinary Jew. Useful maps show the distribution of the Jew, though there are few footnotes and the bibliography is meagre. The treatment is fresh, if detailed, and again the pages dealing with the modern period call for attention. The life and teaching of Jesus are slurred over (the Index reads "Jesus of Nazareth, 98, 140-1") and Mr. Roth, so far as we can see, never even mentions the influence of the belief in His rising from the dead.

> When he perished upon the Cross . . . it was to be imagined that his influence would have died with him, as was the case with so many of his contemporaries. However, his personal magnetism must have been extreme. The little group of disciples who had followed him continued to cherish his memory and his ideals, and to look forward to a second coming which would achieve all that he had left undone at the time of his death.

This perhaps reveals the limitations of Mr. Roth's outlook. These must be recognized at the same time as his history is gladly accepted as a valuable addition to our knowledge.

It is not easy to set a term to the Renaissance, but M. Funck-Brentano stretches it unduly in beginning with "The Gothic Night" and including "The Concordat" (the longest chapter in the book), "Catherine dei Medici", and "The Renaissance and the Revolution". M. Funck-Brentano's *The Renaissance* (Bles, 10s. 6d.) quotes no authorities, and his description of Cicero as "that prolix, pretentious, empty windbag" perhaps indicates sufficiently the tone of the book. It is, nevertheless, of service in summarizing the lives and characters of some of the great Renaissance personalities from Columbus and Copernicus to Erasmus, Savonarola, and the Medici, and we can imagine a reader being influenced by it to study the period further.

They could do worse than follow it by Mrs. D. Erskine Muir's readable but indexless *Machiavelli and His Times* (Heinemann, 10s. 6d.), a sympathetic study which shows the writer is not afraid of her opinions. She whitewashes the Borgias, and lays on Puritanism—poor Puritanism, what

charges are laid to thy name!—the blame for the severity of the treatment of English children in the 19th century, but she gives a just estimate of Machiavelli and his teaching. Though there is an unfortunate slip—"hasty" for "nasty"—in a quotation from Hobbes, the political theory section is admirably done, and the description of the subordination of religion and all else to the State well brought out. In emphasizing the circumstances in which Machiavelli wrote *The Prince* Mrs. Erskine Muir makes a good point.

We know what to expect from Dr. G. P. Gooch, perhaps the best informed Englishman on the recent history of Europe. Wide knowledge, intimate acquaintance with books and documents, and a clear style go to make *Before the War: Studies in Diplomacy* (Longmans, 10s.—and cheap at the price) an indispensable book for all who would understand the condition of Europe to-day. Dr. Gooch takes five Foreign Secretaries—Lansdowne, Delcassé, Bülow, Iswolsky, and Aehrenthal—and describes their conduct of affairs. This method inevitably leads to some repetition, but it is the kind of repetition essential to the teacher, and it gives the reader a vivid picture of the personalities, as well as the policies, of the men concerned. Dr. Gooch, especially as there is no index to this volume, might have made a concession to our weakness by brief notes telling us when and where Prinetti, Schön, *etc.*, were ambassadors.

We have "Russia" for "Persia" on p. 299, Berchold for Berchtold on p. 406, and a map would have been an advantage. Dr. Gooch is now at work on a second volume, which will contain studies of Grey, Poincaré, Bethmann Hollweg, Sazonoff, and Berchtold. The reader leaves the book profoundly depressed; the diplomatists seem to be saying exactly the same things to-day as they were saying thirty or forty years ago: in 1899 Bülow announced that the German fleet was only to resist attack, "For with the absolutely pacific character of our policy it could only be for defence".

If Mr. Kenneth Ingram is not always convincing, he never fails to be clear, and therefore it is well to have his analysis of *The Coming Civilization* (Allen & Unwin, 6s.), with its discussion whether it will be capitalist or materialist. Mr. Ingram agrees that the present capitalist order is breaking down, and that an attempt to replace private by public ownership and to abolish profit is inevitable. Communism, however, "cannot make people good", and the coming civilization should therefore be Christian and not materialist in character. This probably involves, among other things, a more elastic conception and organization of the Church—with grades of membership. Altogether a thought-provoking book, with a misprint on p. 91.

The titles of the chapters of Mr. Ross J. S. Hoffman's *The Will to Freedom* (Sheed & Ward, 3s. 6d.) will indicate the trend of his argument: "The Liberal State and the Common Tradition", "Fascism, Communism and Traditionalist Reaction", "Liberty and Authority", "Authority and Tyranny". While Fascism is not the solution of the political problem,

> free men know that leisure is not liberty, and they ought to know also that if ever they are to recover the liberty that has been lost they will have to fashion a mighty sword of righteous authority to sever the tightening bonds.

A new order of men is needed, who shall carry through a revolution on behalf of authority, order, and justice in the conviction that

> the whole duty of the State is to establish and maintain the conditions requisite to the free growth of man as a human being.

On the establishment of an authoritative political power—"strong, popular, essentially monarchial"—the future depends.

Planning under Socialism (Longmans, 3s. 6d.) contains the addresses broadcast by Sir William Beveridge on economic subjects during 1935. They were given either in the News Service on Tuesday evenings, or to schools, and together they form a survey of the economic events of the year. In a very striking Preface Sir William tells about the schools' broadcasts, which were to sixth forms. He thought the first was too abstract, and made the second a straightforward description of unemployment. Here are some of the comments upon it:

> Just the thing that ought to be put into the hands of every Cabinet Minister to make him understand unemployment.
>
> The girls did not find the talk on "Unemployment" very interesting.
>
> On the whole good, though a trifle too abstract. But very clear and well suited to the more intelligent boy.
>
> Useless, too feeble for a sixth form. We really do deserve something better than this.
>
> A brilliantly lucid exposition of the main reasons for unemployment. A talk of this kind, dealing with one topic, is far more valuable than a talk of the discursive kind in which the speaker tries to give a large number of brief and therefore vague impressions.

The first is from an ex-Cabinet Minister and the other four from schools.

Our contributor, Prof. John Hilton, has won a name for himself as one of the sanest and most helpful of broadcasters, and one whose theories are always in touch with the life of ordinary mortals. In *Why I go in for the Pools* (Allen & Unwin, 1s.) he prints and comments on letters he has received in answer to his radio speeches on Football Pools. All social students will do well to read the booklet; they will probably be most impressed by the courage of men and women who are fighting—and winning—a hard battle against poverty and pain.

Sir Ernest Benn's *Modern Government* (Allen & Unwin, 6s.) begins with a characteristic onslaught in the continuation of the title—"as a busybody in other men's matters". Individualist *par excellence,* Sir Ernest denounces all Government interference—

> No Government, except on the rare occasions when it has had a negative effect, has ever done anything but economic harm—

and we would that his words could be heard throughout the length and breadth of the land. Not that we always agree with him; far from it; but in his denunciation of extravagance, public borrowing, the loss of independence and personal self-government, the eternal demand that "the Government must do something", and "the new despotism" and its ways he is saying what needs to be said again and again. The chapter on "Political Housing and Real Building" presents a point of view which also needs to be stressed in the present circumstances.

We must confess that the tone of Prof. William McDougall's *Psycho-Analysis and Social Psychology* (Methuen, 7s. 6d.) seems to us as deplorable as he finds the present condition of psychology to be ("there is no generally accepted body of psychological doctrine"). Prof. McDougall is concerned at the neglect of his own contribution to psychology ("Freud's name occurs in this one essay [Flugel's] thirty-two times, mine occurs only five times"). He has, therefore, "abandoned" his "policy of modesty", and in three lectures and five reprinted reviews attacks Freud

and his followers, Adler and Jung. Although Freud

> has, quite unquestionably, done more for the advancement of our understanding of human nature than any other man since Aristotle,

he has made many blunders. He has, nevertheless, corrected some of them, although his followers do not seem to be aware of the fact, and when

> as many more major errors have been jettisoned . . . then the Freudian system will be a strongly based and widely applicable social psychology. It will in many respects bear a strikingly close resemblance to the *Social Psychology* which I set forth in 1908; but it will embody a much richer and deeper appreciation of the range of subconscious activities, of the wide and subtle influences of conflict, of repression, of sublimation, of symbolism, of the genesis of symptoms, errors, myths and dreams.

Mr. Havelock Ellis's *Questions of our Day* (Lane, 8s. 6d.) is of the same nature as his *My Confessional*. It contains a hundred brief essays, most of them in the form of answers submitted. The family, sex, leisure, industry, education, art, music—about aspects of these and other subjects Mr. Ellis writes with assured ease and acquaintance with current thought. He points out that "the four thinkers to whom, above all others, we owe the development of the modern spirit have been Jews". Can readers identify them? They are Marx, Bergson, Freud, Einstein. There is a misprint on p. 60.

Dr. F. W. White's *Birth Control and Its Opponents* (Bale, 3s. 6d.) argues that "mathematical and humanitarian necessities" demand birth control, which he regards as "one of the greatest of human discoveries, on a par with, if not of even vaster moment than those of fire and printing". It will thus be seen that Dr. White writes as an enthusiast; he does not, however, seem to be acquainted with some of the most recent literature published outside England.

A more satisfactory book—though its conclusions will not displease Dr. White—is Mrs. E. D. Hutchinson's *Creative Sex* (Allen & Unwin, 3s. 6d.), introduced by Canon Raven. It has the supreme advantage of not dissociating sex from the rest of life; while conscious of all that is going on in the world to-day Mrs. Hutchinson has a belief in spiritual values as the ultimate guide which is all important in dealing with this subject.

A new and valuable volume in the "Home University Library" (Butterworth, 2s. 6d.) is Dr. B. P. Wiesner's *Sex*—a worthy addition to a fine series.

Dr. Marie C. Stopes has so much that is helpful to say that it is a pity she puts readers off by her onslaughts on more conservative people; often "they're all out of step but our Jock", and theologians and the medical profession (with Dame Scharlieb as the *bête noire*) come in for a bad time. In *Change of Life in Men and Women* (Putnam, 6s.) Dr. Stopes turns her attention to middle life; if we are not able to accept her conclusions we can at least acknowledge her missionary enthusiasm, and say that men and women alike could learn from her pages.

Lord Merrivale states what he calls "The English Point of View" concerning *Marriage and Divorce* (Allen & Unwin, 2s. 6d.) with great clarity in a book which shows how much can be compressed into a few pages. A brief history of marriage and divorce, and of the developments leading up to the Commission of 1909-12, is followed by a survey of the present position. Lord Merrivale plainly anticipates the day when the laws of the State in regard to divorce will be unacceptable to the Church; on

the whole he comes down on the conservative side, concluding :

> Let us bear in mind that marriage is an outstanding means of benefit, and that divorce is its enemy.

It is no doubt necessary for social workers to understand the extent of prostitution, but we cannot conceive that a book written in the tone of Dr. B. L. Reitman's *The Second Oldest Profession* (Constable, 8s. 6d.) will appeal to the student. Dr. Reitman has had special opportunities for studying the prostitute and the pimp, and a scientific study by him would have been of service, but this highly coloured narrative, with its "case-histories" and "human documents", is more nauseating than convincing. We do not propose to discuss Dr. Reitman's findings : frankly we are not prepared to accept his figures (in regard to Chicago) or to adopt his general attitude. American social hygiene seems to have a slang almost as difficult as that of baseball, and an Englishman might find himself in queer street if he used in America words which have an entirely different meaning from what they have here—for example, "hustler", "broad", "joint".

New volumes of children's addresses are Miss Dorothy Wilson's *This World So Wide* (N.S.S.U., 2s.) and the Rev. S. Greer's *Seeing in the Dark* (Lutterworth Press, 2s. 6d.). We are very glad that Miss Wilson puts the Rev. E. R. Micklem in his place in regard to the use of the children's address. We all know the children's addresses that are an abomination, but there is no more effective way of getting children to love their church than to give them a part in the service. Ministers who have happy recollections of groups of children attending the service on Sunday mornings do not attach much value to those without similar pastoral experience who criticize the children's address.

There is no need to say more about the Rev. A. H. Robins's *Weekday Activities for the Sunday School* (N.S.S.U., 2s. 6d.) than that it is as able and practical as we could expect to find. The bibliographies are specially useful and good.

In *The League of Nations* (Hogarth Press, 3s. 6d.) Mrs. Innes tells the story for young people, expanding and bringing up-to-date the four small books on the subject she has previously written.

Boys and girls will enjoy Miss M. C. Borer's exciting story *Kilango* (Pitman, 3s. 6d.). Whether they will pick up much anthropology by the way is another matter ! Probably they will be so anxious to discover how Kilango and his friend get out of their numerous adventures that it is only unconsciously that they will absorb any background.

Prof. Tor Andrae's *Mohammed: The Man and His Faith* (Allen & Unwin, 8s. 6d.) is a translation from the German. Dr. Andrae, a disciple of Söderblom and a Professor at Upsala, has chosen in this book a subject on which there was room for research. His book does not strike us as well-arranged, and it is uneven, but the last chapters, on the period in Medina and on Mohammed's personality, are very good. Mohammed and the *Koran* are almost a closed book to many Christians, and they could do worse than break the ice with this sketch. An unfortunate misprint—"mate" for "mat"—on p. 228 should be corrected.

In *Idols and Invalids* Mr. James Kemble examined some of the best-known figures in history with a doctor's eye. He continues the process in *Hero-Dust* (Methuen, 6s.), in which his patients are Mary, Queen of Scots, Epicurus, Catherine the Great, Milton, Beau Brummell, and Omar Khayyam. The last two sketches are but slight, and not all scholars will accept the reconstruction in the others ; but the obstetrical study of Mary

and the examination of Milton's blindness—particularly the former—are not without their value to historians.

"Beachcomber's" admirers will not be disappointed in *The Bastille Falls* (Longmans, 12s. 6d.) in which Mr. J. B. Morton prints eleven graphic sketches of scenes and characters in the French Revolution. They are not of equal length, or of equal merit; the 70 pp. given to Charlotte Corday are too many, and some of them lack the verve which generally marks Mr. Morton's handling of a subject; in the main he manages to convey to the reader the tension and excitement of the days of which he writes. Mr. Morton has given us something more than journalism, and his incursion into the field of history is very welcome.

The best part of Mr. Hermann Wendel's *Danton* (Constable, 15s.), now translated, and well translated (by an American?), from the German, is that which describes the last months of Danton's life: the exposition of the difference between the policies of Danton and Robespierre is specially good. Why was Danton so passive in those months? Was it merely the conviction that "they will not dare", or was his energy exhausted, sapped by the nervous strain of the Revolution and by his excesses? In the first part the book is like so many books on the French Revolution: the canvas is so crowded that the main figures do not stand out. There is some fine writing in the book, but sometimes we doubt if colour has not been added to the picture.

Dr. G. J. Renier's *Robespierre* (Davies, 5s.) is a readable, if slight, sketch of one whom the author regards not as a monster or a man of any great significance, but as one who did not modify events in any appreciable degree. Robespierre's outlook was "that of a history don who has dabbled in philosophy", who "wanted freedom, equality and justice, and virtue as a means towards these things, and towards human happiness, but found the human material unyielding". Dr. Renier's statement of a case is interesting, but he fails to carry the reader with him.

Mr. Paul Frischauer's *Beaumarchais* (Nicholson & Watson, 21s.) is one of the best-written books we have read for some time: if it is a translation it is a masterpiece. The sub-title, "An Adventurer in a Century of Women", aptly describes both Beaumarchais and his period, but it may easily harm Mr. Frischauer's work by giving the impression that it is merely a romantic picture. Watchmaker, pamphleteer, civil servant, fortune-hunter, publisher (of Voltaire's works), merchant prince, intriguer, lover, diplomat —Beaumarchais was all of these in turn or together, but now he is remembered as the author of *The Barber of Seville* and *The Marriage of Figaro*. Beaumarchais touched life at many points and society of every grade; at times he influenced national affairs, not merely by preparing the way for revolution by his irony, but directly in supplying the American Colonists with munitions. Mr. Frischauer had good material; he handles it so well that the reader runs breathlessly through his pages.

What manner of men are the dictators of Europe? Biographies continue to be written, but who shall say they give us the truth? Herr Konrad Heiden's *Hitler* (Constable, 10s.) is very readable, but it has the demerits as well as the merits of journalism. The accounts of the 1923 *Putsch* and of the 1934 murders ("May" for "June" on p. 392) are as exciting as any thriller, but all the time we are wondering whether the writer has stepped over the line which divides history from fiction. Hitler no doubt is emotional, even neurotic, but does he really shriek and shout and weep as much as Herr Heiden suggests? It will be gathered that the biography is critical, but the writer recognizes Hitler's power: he refers to his

> frequently noted incapacity to impose his will in a small circle, and his consummate skill in winning over a crowd prepared by publicity and stage-management, and then, with its aid, vanquishing the small circle too.

Hitler is portrayed as one who has succeeded in his boyish ambition, "When I am a man I shall do as I like all day long"; he ran away from danger in 1923, loves ease and comfort, and craves for amusement. But there are two Hitlers; the other has

> bewitched men's minds and erected the mightiest supremacy over Germany that ever existed—mightiest because magical—

and all because his life and the nation's are exactly parallel:

> It is a mistake to ask: Was Hitler fighting on behalf of his ambition or of his people? He was fighting on behalf of his ambition for his people. He shaped this people with tremendous suggestive power after the pattern of his own wounded vanity, filling it with hysterically exaggerated notions of honour, power and superiority, and with all the errors and prejudices of the defeated. The failure to pass the test, on the one hand, of the *Realschule* and, on the other, of the World War; the years of poverty in Vienna, and the national distress of the post-war period; the vain struggle for the appreciation of his comrades, and Germany's misunderstood efforts to secure the appreciation of the European nations—these are striking parallels, although in the proportion of one to sixty million. The moral constitution of the Germany defeated in the World War, and of the Hitler defeated at the beginning of life are closely akin. A foundered man and a foundered nation have formed an alliance. Hitler's ambition is the ambition of the German people.

Canon Trochu's *The Insight of the Curé D'Ars* (Burns, Oates, 10s. 6d.), translated from the French, gives 92 examples of the "intuitive directions" of St. Jean-Marie Vianney. Students of telepathy and clairvoyance will find data in these narratives.

Robert Fletcher Moorshead, the son of Congregational parents, heard the call to be a medical missionary at the age of 17. After training he became the first secretary of the Baptist Medical Missionary Auxiliary, and saw its work grow to an amazing degree before his death in 1934. The story of a consecrated life is well told in the Rev. H. V. Larcombe's *First, The Kingdom!* (Carey Press, 3s. 6d.).

The autobiographical volumes Dame Ethel Smyth has already written have revealed her to the world as a talented and vivacious woman who finds great delight in shocking people. Her new volume, *As Time Went On . . .* (Longmans, 15s.), tells especially of the years from 1890 to 1893, though it frequently glances both back and forward. Dame Ethel has often been teased for her *engouements* ("pashes", we believe school-girls call them), which lasted for a short time; but this book is, in the main, concerned with lasting friendships—those with Henry Brewster, Lady Ponsonby, and the Empress Eugénie. Naturally we hear of many well-known people in musical, literary, and sporting circles, while Dame Ethel's chequered friendship with Mrs. Benson gives us a glimpse into the life of Lambeth (the Archbishop gets a very "bad press"!). A lively book from a lively lady.

Many people will rejoice in Dame Laura Knight's autobiography *Oil Paint and Grease Paint* (Nicholson & Watson, 21s.). If they are historians they will deplore its lack of dates; if they are men they will certainly

describe it as feminine; if they lack the "artistic temperament" they will often shake their heads at the happy-go-lucky way of life of many whose doings fill these pages. Nevertheless they will all, we think, enjoy the book, and they will probably be surprised to discover the strenuous nature of the calling in which Dame Laura Knight has reached such a deservedly high place—perhaps it is because she has given herself to art with such devotion that she has reached that place. The long struggle with poverty, both before marriage and after, was enough to daunt anybody but the bravest, but Dame Laura can describe it with zest and humour. The account of life at Staithes and in Cornwall is exceptionally vivid, and it is equalled by that of the months spent on the road with the circus. People well-known in the world of art, letters, and the theatre flit through these pages, which are illustrated by admirable reproductions of Dame Laura's works. There is a misprint on p. 176.

Although Dr. C. A. Alington has great difficulty in telling readers what his *Things Ancient and Modern* (Longmans, 12s. 6d) is about, and in finding a title for it, we can commend it as eminently suitable for a long evening's reading. Marlborough as a boy, Oxford (Trinity and All Souls), Marlborough and Eton as master, Shrewsbury and Eton as Head, and now Dean of Durham—a man with such a career would be a dull dog indeed had he not much to relate and many stories to tell. And the Dean is the reverse of a dull dog; he can laugh at others and at himself, argue about a school curriculum without losing his temper (though he falls from grace in discussing both algebra and the "new pronunciation" of Latin), and tell, without "side", of important people he has met. Schoolmasters would be well advised to read the volume, and all interested in education will learn from it, for it sheds much light on life in the much abused public schools. The case for Greek is convincingly stated. Of the stories we like those of the A.D.C. to the Siamese Prince who refused an invitation to tea because he was trying "to reduce ze stout", and of the Frenchman who declined to leave the boat at Dover because he saw on a newspaper poster "Collapse of Kent".

The fact that we enjoy books on the Victorian age more and more may be a sign of advancing years, but it is not sufficient to account for the pleasure with which we have read Mr. E. E. Kellett's delightful *As I Remember* (Gollancz, 10s. 6d.). As a son of the Manse, master at the Leys School, Cambridge, and scholar, Mr. Kellett has touched life at many points, and met many people worth meeting. About schools and examinations and games, about the family, music, and literature, he is most entertaining, and tells many good stories : he reminds us of Sir Walter Raleigh's epigram :

> The Oxford Final Schools and the Day of Judgment are *two* examinations, not one.

We are most impressed by his defence of Victorians, and not least of Victorian Nonconformists; he does not deny their weaknesses, but he warmly resents the glib accusation of hypocrisy brought against them, and easily rebuts the charge of Philistinism.

It is necessary to put a book like this by the side of *Fathers and Sons* and *The Way of All Flesh* to get a picture of a nineteenth century Christian home. The chapter on Evangelicalism is packed with information, and we are particularly glad to notice the examples of the intelligence of many artisans who, with few advantages, educated themselves and often knew more about the Bible and about politics, history, and literature than many

who deemed themselves greatly superior. Psychical researchers will find congenial material in one of Mr. Kellett's chapters.

Was Dr. Henry Bett one of Mr. E. E. Kellett's pupils, we wonder? A chapter on "Words" in *As I Remember* is very much on the lines of Dr. Bett's *Wandering Among Words* (Allen & Unwin, 6s.), which will while away many hours. Dr. Bett is in the succession of Trench, and he shows how fascinating the study of words can be: how many of us see at a glance the connexion between "shingles", "succinct", and "encinctured", between "map" and "apron", or between "chapter", "captain", "chef", "achievement", and "handkerchief"? Dr. Bett is rendering good service to students in his writings on literary subjects.

The mild exasperation we felt in reading Mr. James Whitall's *English Years* (Cape, 12s. 6d.) dissolved into sympathy as we read in the concluding paragraphs of his sorrow on his return to America. Mr. Whitall came to England from Philadelphia with his wife just before the War, a young man in search of culture. In this country he remained for ten years, until his father's age and the birth of a son called him home. So far as these years go, the book might be called "A Decade in the Life of a Dilettante", though there are signs at the end, when Mr. Whitall becomes Heinemann's reader and Dick is born, that he will settle down to something more than translating, renovating houses, making gardens, and dining out. Mr. Whitall arrived with that absurd regard for George Moore which was the rage for a time: he collaborated with him, and then, with characteristic peevishness, Moore refused to allow the book to be published. The account we have of Moore may justify the description "illustrious Irish *prosateur*"; it certainly justifies Mr. Whitall in referring to his "absurdity, egotism, and general impossibility"; the description of Moore's encounters with Walter Raleigh and John Galsworthy are sufficient in themselves. One of the literary figures which stands out of these pages is Mr. Whitall's relative, Mr. Logan Pearsall Smith.

Mr. Whitall's book raises some interesting questions; he comes of a Quaker family which has rendered great service to the cause of religion in the United States; but there is no trace of religious conviction or deep purpose in these pages. Possibly that side of the writer's life has been deliberately omitted; if so the writer has only himself to blame if readers do get the impression that he merely skims the surface of life. Others, maybe, will observe that he is sufficient of the American Quaker to get pleasure out of buying and renovating a house, and then selling it (to the then Chancellor of the Exchequer of all people) at a profit of £2,000. There is a misprint on p. 80.

The excellent Library Manuals put forth by the Library Association are now supplemented by a series of "Practical Library Handbooks" of which Mr. B. M. Headicar's *The Library of the Future* (Allen & Unwin, 5s.) is No. 1. All concerned with education, library administration, and municipal government should read this volume, which teems with suggestions. There should be national support of local libraries, with the inspection such support would involve. London should make good a glaring defect in the absence of a good commercial library, and should put its house in order generally:

> there are within seven miles of Charing Cross more out-of-date library buildings than in any area of equal size in the country.

These are but two of many points of moment in a challenging book.

Mr. Ulric Nisbet's *The Onlie Begetter* (Longmans, 6s.) sets out to prove that Shakespeare's "Mr. W. H." is William Harbert (or Herbert) after-

wards Baron Powys of Powys in Montgomery, the author of *Cadwallader*. Mr. Nisbet's theory is ingenious to say the least: it maintains among other things that the *D.N.B.* attributes Cadwallader to the wrong William Herbert.

We are glad to have the twenty letters in *From Robert and Elizabeth Browning* (Murray, 6s.), now published for the first time. They are addressed to Mrs. Browning's sisters and date from immediately after the journey abroad to 1857: the letters of both are characteristic; they deal with Mrs. Browning's health, the birth of Penini, Henrietta's love affair with Surtees Cook, *etc.* Unfortunately the letters are not well edited, the editor not having learnt the first lesson of his job—not to obtrude himself—and failing rather surprisingly to identify some of the persons mentioned.

Having been accused of philistinism because of our failure to appreciate some of the modern poets, when we saw Mr. T. S. Eliot's *Collected Poems, 1909-1935* (Faber, 7s. 6d.) on the table we determined to do our best with them, for Mr. Eliot may in some ways be regarded as father of the moderns, even though some of his children, after the manner of all children, now regard him as *passé*. The volume contains all the poetry Mr. Eliot wishes to preserve except *Murder in the Cathedral*. Girding up our loins and pulling up our socks we attacked the book time and again, only to retire baffled and dismayed: Mr. Eliot uses modern weapons which give us no chance; indeed, the effect is almost as bad as that of poison gas! The choruses from *The Rock* strike us as easily the best things in the book, but nothing in it approaches *Murder in the Cathedral*. We must take a Sabbatical year and give it to Mr. Eliot and his successors.

The new volume (Constable, 7s. 6d.) of the "Standard Edition" of the Works of Mr. Bernard Shaw contains three plays "The Simpleton of the Unexpected Isles", "The Six of Calais", and "The Millionairess". Not much need be said about "The Six of Calais", which is very slight; the other two plays are complete with Prefaces after their kind. "The Simpleton", "A Vision of Judgment", is perhaps as good as anything Mr. Shaw has done in its combination of wit and propaganda; "The Millionairess" is not in the same class, though its "Preface on Bosses" is well worth reading. Mr. Shaw manages to retain his freshness in an amazing way, and to enjoy being perverse as much as ever.

The Rev. F. H. Drinkwater's *Gabriel's Ave* (Burns, Oates, 5s.) contains fourteen plays, half of them Biblical, the rest dealing with various episodes in the history of the Roman Catholic Church—the life of St. Brigid, Francis Xavier, and the execution of Cuthbert Mayne. Easily the best play is "Domine Quo Vadis?", which could be given *con amore* even by Protestants.

Mr. J. B. Priestley's *Bees on the Boat Deck* (Heinemann, 3s. 6d.) is a two-act play, the effectiveness of which is not easy to judge by reading. At first glance the machinery seems a little too obvious, but it may be a producer could disguise it.

Mr. James Bridie's *Moral Plays* (Constable, 7s. 6d.) contains "Marriage is no Joke" (with an alternative version of Act II, Scene I), "Mary Read", and "The Black Eye", and also a preface, "The Anatomy of Failure".

We have spent a happy hour with Mr. Humbert Wolfe's well-selected and beautifully produced anthology, *The Pilgrim's Way* (Nicholson & Watson, 6s.). The music used when the anthology was broadcast is indicated, and the Prologues printed. The last section, "Peace", is disappointing: perhaps Mr. Wolfe was tired, for there is much that is apt ready to

hand, in both prose and verse. But on the whole the selections fit the 17 moods of the pilgrim's way, and we are grateful.

Mr. H. V. Morton's sketches of *Our Fellow Men* (Methuen, 3s. 6d.), reprinted from the *Daily Herald,* are, of course, readable, but they are far more than that: they make the reader realize the everyday life of the insurance agent, the dustman, the commercial traveller, the milkman; and give him a feeling of shame that he knows so little about many by whose service he lives. The recipe for the sketches is uniform—add to description a seasoning of history and a spice of economics, and you have the signalman, the typist, the taximan.

Miss E. M. Delafield's *Faster ! Faster !* (Macmillan, 7s. 6d.) is as good as anything she has written. Her women are very good, especially Claudia and Mrs. Peel, though we are not so convinced about her girls: Taffy, especially, talks as no girl of her age would, even in these modern days. The two men are decidedly inferior. The story of Claudia's self-deception is very well told, though perhaps a weakness is the reiterated preparation for the road accident.

Miss Ellen Glasgow's *Vein of Iron* (Cape, 8s. 6d.) is a novel well worth reading, with the description of the economic depression in an American city standing out poignantly. The old scholar, who had lost his church because of "heresy", is an attractive figure, and the account of his journey back to the old home to die because funeral expenses would be much cheaper there is very moving. His daughter Ada, round whose life and love the story revolves, is a creature of flesh and blood, and the same can be said about her aunt and grandmother; Ralph, the husband, is much more of a lay figure.

Mr. James Ewing Cowper's *The Minister* (Nelson, 7s. 6d.) is the story of life in a manse. The minister is devoted to his work, and his youngest child is like-minded; his wife and the other two children are keen on money and pleasure. Between them they bring great sorrow upon him, and finally the gossip of a small town compels his resignation. There is something reminiscent of *Salem Chapel* in the book, which has an undue proportion of tragic events.

EDITOR.

Professor Max Loehr's *A History of Religion in the Old Testament* is published by Nicholson & Watson (5s.) as a volume of their "International Library of Christian Knowledge". The translation from the German does not always seem happy, but the meaning is usually clear, and is expressed in terse style. The feature of the book, in view of the limits of its size, is the concrete and detailed precision of its statements and the frequent independence of its judgments. It is an instructive book to read, even for those who are familiar with its general subject. This is notably true of the treatment of the prophets, which has become conventionalized in so many books of this kind.

Another book in the same series is *Jew and Greek : Tutors unto Christ* by Professors Macgregor and Purdy. This should prove a most useful manual, as it brings together a large amount of information as to the Jewish and Greek backgrounds, which every student of the *N.T.* needs to know. Prof. Purdy of Hartford has been very successful in his presentation of Judaism; it is eminently fair and sympathetic, and brings out clearly the very varied elements of Judaism in the time of Christ, from which the later Rabbinic Judaism emerged as "normative". Prof. Macgregor has had an even more varied and perplexing material to master when dealing with Hellenism. It may seem that he is too ready to emphasize the Greek

influences on the *N.T.* and early Christianity; but his statement of the different movements of the time is admirable.

H. Wheeler Robinson.

Dr. S. M. Berry's Warrack Lectures on Preaching, **Vital Preaching* (Indep. Press, 3s. 6d.), are well named. "Vital" is in this case the *mot juste*. If preaching is to be the expression of truth through personality, it must always be the work of a live man dealing with living issues and leading men and women to more abundant life. Dr. Berry has had a wide experience both as pastor and preacher and as a *quasi* bishop among the churches, and in this book he makes good use of it all. His subjects are the Preacher, the Sermon, the Study, the Congregation, and the Sanctuary, and his treatment of them reveals just that combination of spiritual insight with practical sagacity which is needed in the ministry of to-day.

Dr. Berry rightly lays great stress on the importance of preaching. He will have nothing to do with the suggestion that it is played out and has no future. But it must be real, relevant, urgent, and alive. And it must be addressed to the needs and occasions of men and women living in this modern world. Hence the preacher must be a pastor, a shepherd of the flock, who knows his people and lives in and with and for them. Only so will his words be winged with meaning and power. The chief trouble with the ministry to-day is not so much the neglect of the routine pastoral work as the lack of the pastoral spirit without which preaching will often be a weary and fruitless task. Dr. Berry has also some wise and searching words to say on the importance of the preacher's personality. What he is will count far more than what he says.

This is a small book and some may regard it as but a summary treatment of a great subject. But, as we have said, it is all alive and very much to the point. Ministers of all sorts and sizes would do well to study it.

In *The Psychology of Conversion* (Allenson, 5s.) the Rev. W. Bryn Thomas gives us quite a useful introduction to the study of religious conversion from the psychological standpoint. Already a considerable literature on the subject has accumulated and Mr. Thomas is rather smothered under the weight of it. Probably for this reason he concentrates on the conversion experience of St. Augustine as an outstanding example of the thesis he seeks to maintain. This gives the book a certain individual point of view and adds considerably to its value. Students of the subject will find it all very useful if they will take the trouble to verify the references and use it as an introduction to a much wider field. The general conclusion which Mr. Thomas reaches is to the effect that conversion is not so abnormal an experience as is sometimes maintained. It is a feature of man's natural life, part of the process of his development, but always points to the supernormal, to a something or someone other and higher than the individual self. In other words, while man is necessarily active in the process, God is active too. So far as psychology is concerned, therefore, it can only help us in regard to the mechanism of conversion, conscious or unconscious, and when it has done its best or worst, still leaves a great deal to be explained.

Mr. G. B. Dibblee calls his *Instinct and Intuition* (Faber, 12s. 6d.) A Study in Mental Duality. He believes that the mind may be divided into two main parts both of which reveal themselves in conscious and extra-conscious action. On the one hand is an instinctive intelligent faculty, and on the other the intellect proper which we regard as reason when acting consciously and as intuition when acting extra-consciously. He finds the seat of the former in the optic thalamus and the latter in the cortex and

cerebral hemispheres. It will be seen, therefore, that his book is a very definite contribution to physiological psychology. He is, however, by no means bound to the merely physical or material aspect of his subject. He constantly emphasizes his view that

> the faculty of intuition carries the powers of man up to the very limit of our known capacities and presumably a little further, until it brings us within touch of capacities which to us are still unknown.

In other words, his physics seem to involve a metaphysic. One needs to have quite a special knowledge of the physiology of the brain to follow some of his arguments and to criticize them intelligently. As a layman in these things one can only witness to the extreme interest of his book, to the admirable style in which it is written, and to the general fascination of the subject. He has made a really striking contribution to our knowledge of the more obscure workings of the human mind and added one more testimony to the fact that we are fearfully and wonderfully made.

W. B. Selbie.

The Rev. F. D. Bruce's *The Mystery of Godliness* (Unicorn Press, 12s. 6d.) gives the impression of dealing at one moment or another with most things under the sun. It is thus very wide interests which Mr. Bruce discusses: but his ruling principle is that in the Bible we have inspired infallibility on every problem of human life; the correct answers to all important questions, social, doctrinal, ethical, psychological. Grant this principle, and there are many pages in the book with manifest traces of individuality.

Mr. Shaw Desmond's *God——?* (Barker, 5s.) is such a wildfire of criticism of churches and theologians, and scientists and philosophers, that one cannot be sure what he is after; but I gather that he is advocating some form of "spiritualism", which, he says, has sprung up in quite recent years, and is to be the New Religion of the future. Mr. Desmond writes as a "creative-artist", or "artist-philosopher"; he believes that it is to creative-artists the world is now listening. This is the most self-complacent book I have read for a long time. It is full of inaccuracies; and I cannot find in it any evidence of a serious knowledge either of Christian Theology or Church History, the two things against which Mr. Desmond directs the extremes of his criticism.

Mr. Eric Gill's *The Necessity of Belief* (Faber, 7s. 6d.) spreads out over a good deal of ground, but it seldom fails to have something to say that is to the point. The burden of the book is that without religious beliefs we shall reach no solution of the social problem; all the reforms which see "no City of God behind an earthly paradise" will end by carrying men deeper into the mire. Mr. Gill's criticism of the Industrial Revolution is shrewd. It owes much to Professor Tawney and, I suspect, to Mr. Christopher Dawson. Mr. Gill sees in Capitalism more than is really there of the evil eye of Puritanism; and he is inclined to see the beginning of our woes in the destruction of the monasteries. The religious beliefs which Mr. Gill thinks necessary amount in the end to a return to Rome. But what about the social problem as it is reflected, say, in *Piers Plowman,* or in Chaucer? But it would not be fair to give the impression that Mr. Gill's book is Roman propagandism. It goes deeper than that, and is a sincere plea for the recovery of religious beliefs as the necessary condition of a new world. The lack of these beliefs is the root of our disorders. This is a book of much more than ordinary interest; it has a quick sense for what matters.

Dr. Horace J. Bridges's *Signs of the Times in Religion* (Watts, 7s. 6d.) contains ten Lectures delivered to the Chicago Ethical Society in the winter of 1934-35. The best of them is an enthusiastic estimate of Felix Adler; one of the least satisfactory is a rather misty criticism of Dr. Inge. As long as Dr. Bridges is writing of Ethics he is helpful and has the touch of a teacher; his position seems not far from that of James Martineau. But when he breaks out against historical Christian beliefs, and says (p. 138) that he has a sensitive throat, and that he is certain he would choke the moment he began to repeat the Apostles' Creed, one feels that he has left the high ground of his own ethical principles, and that this is a bit of cheap stuff for the Rationalist Press. But the book is better than that, and there is much in it that is of the finest spirit.

Miss Eleanor C. Merry's *Spiritual Knowledge* (Anthroposophical Publishing Co., 3s. 6d.) is a brief account of "genuine occult science", as opposed to what seem to the author dangerous forms of spiritism, and the more popular dabblings in the unseen. Miss Merry writes carefully, and her book has considerable critical gift. It deals with a subject that to me seems remote, and at the best the merest guesswork; its conclusions are poles asunder from most views of my own. But there is a reserve of real ability; and Miss Merry writes in a spirit of charity.

Dr. W. R. Bowie's *The Renewing Gospel* (Scribners, 6s.) is based on his 1935 Yale Lectures on Preaching. Somehow Dr. Bowie does not quite hit the mark, and the reason is that he tries to do two things at once. The book is too much taken up with a re-statement of theology, and with such matters as the relation of a Christian ethic to social questions. These are large issues, and one feels a vagueness, a sketchiness, in their treatment which some may mistake for superficiality. The theology of this book may or may not be satisfactory; but it savours of the so-called "high" religion which is none too firm on its feet; and the application of Christian teaching to social issues needs clarifying if it is to be of value to students. On the other hand, Dr. Bowie is certainly not living in a spiritual vacuum. You can feel the movement of the air, and feel very strongly the present unrest in the American atmosphere. But one would like more about the things that make preaching; the things that have been, and always will be, the soul of the pulpit. There is just enough of them in the book to show that Dr. Bowie could have written very persuasively about them; and enough to make one hope that he will yet do so.

The Rev. Charles Kellett's *The Terrible Meek* (Epworth Press, 3s. 6d.) contains thirteen sermons, the first of them giving the title to the book. They are good sermons and make their point. The author has a seemingly unlimited fund of illustration; but here and there they come in like a flood tide and rather swamp his own thought. This is a pity, because Mr. Kellett has much of his own to say which ought not to be swamped by even the best of illustrations. I hope it is not niggling to point out that the reference to Newman on p. 55 speaks of him as preaching in St. Mary's "half a century ago". But Newman left St. Mary's in September, 1843, two years before the final catastrophe. These historical references are always a snare unless you keep your eye on them. This is a fresh and suggestive volume.

Gates of the Church, by the Rev. C. C. Martindale, S.J. (Sheed & Ward, 2s. 6d.) reproduces five sermons preached in Westminster Cathedral in Lent, 1935. They are addressed to Roman Catholics, but the preacher casts a glance now and then at Protestants. These are able sermons, a good example of Roman apologetic in the highly trained hands of the Society of

Jesus. Why should Father Martindale spoil their sweet reasonableness by an occasional hiss, as on p. 44, at the Anglican Church? One puts the book down wondering how all these enormous claims to authority are to be justified, and with a sharpened sense of the separation between Vaticanism and ourselves.

A. T. S. JAMES.

In *The Vedic Idea of Sin* (London Mission Press, Nagercoil, Travancore, India, 2s. 6d.) Dr. Henry Lefever, a missionary of the London Missionary Society, has published the thesis which he presented at Tübingen for the Ph.D. degree. It is a careful piece of work intended for specialists. Like most academic theses it corrects the hasty generalizations of previous writers. The concept of sin in the four *Vedas*, the *Brahmanas*, the *Upanishads* and the *Bhagavadgita* is examined in detail. Influenced by Prof. Hauer, the author departs from traditional interpretation at two points. (1) He holds that the notion that the unflinching monism of the *Upanishads* bars out any real doctrine of sin is an unexamined assumption. In these writings sin is not what a man does but what he is. (2) He maintains that the *Bhagavadgita* stresses the necessity of action for all men and not merely for the ignorant.

A. C. UNDERWOOD.

NEW EDITIONS, REPRINTS, *ETC.*

Mr. John S. Hoyland's delightful little book of devotions, *The Fourfold Sacrament* (Heffer, 2s. 6d.) is, we are glad to see, still selling, and a new impression of the second edition has been called for. *The True Prayers of St. Gertrude and St. Mechtilde* (Sheed & Ward, 3s. 6d.) is the third edition of a book published in 1927 under the title *O Beata Trinitas*. Prof. Rudolf Otto's *The Idea of the Holy* is now in "The Oxford Bookshelf" series (Oxford Press, 3s. 6d.). Two new volumes in the "Religion and Life Books" (S.C.M., 1s. each) are Dr. H. R. Mackintosh's *The Divine Initiative* and Dr. David Yellowtrees's *Psychology's Defence of the Faith*. The Bishop of Bradford's *The Faith of the Catholic Church* (Oxford Press, 4s.) is a revised edition of a book first published in 1916. Dr. A. N. Whitehead's volume of essays, *The Aims of Education*, first published in 1932, is printed in a second impression (Williams & Norgate, 6s.). The sketch of the Oxford Movement which Mr. Geoffrey Faber wrote under the title *Oxford Apostles* in 1933 now appears in a new and revised edition (Faber, 7s. 6d.). M. Nicholas Berdyaev's *Dostoievsky*, first published in 1934, now appears at 3s. 6d. (Sheed & Ward). Mr. Ernest H. Short's *A History of Religious Architecture* (Allan, 12s. 6d.) is a new and revised edition of a volume first published in 1925 under the title *The House of God*. The illustrations are a feature of the book, though something seems to have gone wrong with the page references to them. Prof. R. B. Mowat's *The Concert of Europe* is now 6s. (Macmillan). Mr. Aylmer Maude's Introduction to Tolstoy's *What Then Must We Do?*, a revised translation of which appears in the "World's Classics" (Oxford Press, 2s.) is well worth reading: in the same series is Miss Constance Holme's *He-Who-Came?* New "Everyman" volumes (Dent, 2s. each) are W. H. Hudson, *A Shepherd's Life*, Miss Mitford, *Our Village*, Miss Dorothy L. Sayers, *Tales of Detection*, Hermann Pinnow, *History of Germany*, and Mr. Havelock Ellis, *Selected Essays*.

LECTURES, PAMPHLETS, *ETC.*

Three useful little pamphlets are Dr. H. McLachlan's *Liberal Christianity and Modern Criticism* (Lindsey Press, 1s.), an examination of the synoptic problem and of form-criticism, the Rev. Bertram Lister's *Child*

Nature and the Sunday School (Lindsey Press, 1s.), and the Rev. A. C. Toyne's plea for *Theology in the Schools* (Lutterworth Press, 1s.): Mr. Toyne believes that a teacher could make even *Romans* fascinating. The new Swarthmore Lecture, *Towards a New Manner of Living* (Allen & Unwin, 2s. 6d. & 1s. 6d.), the work of Dr. Howard E. Collier, is worthy to stand in a good succession: it deserves more than one reading and careful thought by all Christians and not merely Friends (misprint on p. 20). *The Causes of Christian Disunion* (Burns, Oates, 6d.) is Cardinal Pole's Legatine Address at the Council of Trent in 1546. Dr. W. A. Visser 't Hooft's *Students Find the Truth to Serve* (S.C.M., 1s.) is the story of the World's Student Christian Federation, 1931-1935. Dr. J. H. Oldham's *The Question of the Church in the World To-day* (Edinburgh House Press, 6d.) is an important discussion written in preparation for the Conferences on Church, Community, and State in 1937 and 1938. *Anarchy or World Order* (Allen & Unwin, 7s. 6d.), the Tenth Series of Lectures delivered at the Geneva Institute of International Relations, is readable and informing. Among the lecturers are Prof. R. B. Mowat, Mr. W. Arnold-Forster, Sir Alfred Zimmern, and Mr. P. J. Noel-Baker. *Eastern and Central Asia* (New Mildmay Press, 6d.) is a new issue in the "World Today Series".

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (April). A varied number begins with an article on King George V by Mr. Frank Salisbury, the artist. Dr. Henry Bett writes on Kipling, and the Rev. D. W. Thompson on "Christ or Karl Marx?". Other contributors are Mr. Coulson Kernahan, Mr. E. E. Kellett, Mr. J. A. Dale, and Prof. Fred D. Gealy. Dr. J. H. Michael, in "Form-Critics and the Rejection at Nazareth", argues that the story in *Luke* is historically accurate.

The Hibbert Journal (April). Prof. Henri Lichtenberger discusses "Nietzsche and the Present Crisis of Civilisation" and Prof. R. B. Mowat "Europe's Need for a New Political Philosophy". Prof. C. D. Broad's " 'Ought We to Fight for our Country in the Next War?' " is a philosophical study. M. Loisy replies to Dr. P. L. Couchoud and the Rev. R. A. Edwards to Dr. C. J. Cadoux. Miss Lilian G. Ping's "How Funds for 'Good Causes' were raised in the Middle Ages" quotes many Papal letters. Prof. J. B. Pratt's "The Function of Religion in Modern Life" is timely. Prof. G. Dawes Hicks surveys recent philosophical literature.

The Baptist Quarterly (April). The Rev. R. L. Child summarizes "The Baptist Contribution to the One Church", and the Rev. T. C. Warriner writes on "Salvation by Knowledge". The Rev. S. Pearce Carey prints some letters of Samuel Pearce, and the Rev. J. H. J. Plumbridge writes on John Parker, a Yorkshire Baptist minister of the 18th century.

The Baptist Layman (April). The Rev. E. A. Payne's account of the new Baptist College in Oxford will interest many readers. The articles generally are short, but in touch with the life of the Baptist Churches at home and abroad at the present day.

The Modern Churchman (March-May). With these numbers the *Modern Churchman* celebrates its Silver Jubilee, and we warmly congratulate Dr. Major on the spirit in which it has been conducted. There are obituaries of Prof. Alfred Caldecott by the Dean of St. Paul's, Prof. J. S. Haldane by the Editor, and Prof. Lloyd Morgan by the Rev. R. Gladstone Griffith. Among other articles which deserve attention are the Editor's "Christology in the Twentieth Century", Dr. Samuel McComb's "Jesus Christ and the Problem of Suffering", and the Rev. Gamaliel Milner's "Personal Survival and the Imagination". The Rev. J. C. Hardwick has a study of Jesuit methods under the title "Jesuit versus Benedictine".

The Church Quarterly Review (April-June). This number begins with two onslaughts—by Canon H. L. Goudge on the Archbishop of York for his teaching on freedom, and by the Rev. F. J. Badcock on Dr. W. E. Brown's "Christianity to the Edict of Milan" (c. IV in *European Civilization*). Historical researchers will welcome Prof. Claude Jenkins's "Documents Subsidiary to Episcopal Registers" and also a review of the Rev. J. Hay Colligan's *William Whittingham of Chester*. Of Father Hebert's "Open Communion" we have more to say in another place.

The Christian Quarterly (April). The articles are only slight, but they deal with topical articles, such as Authority, Social Credit, the Christian Sex Ethic, *etc.*

Social Service Review (April). A useful little review for all social workers, its statistics, summaries of Government Reports, *etc.*, being of special value.

Religion in Education (April). Mr. F. S. Marsh's "The Place of the Old Testament in Christian Education" is very useful, and there is an interesting correspondence between Dr. L. W. Grensted and his schoolboy nephew. Other articles of interest are Dr. Crichton-Miller's "Religious Education in the Home", and Mr. H. W. Bligh's "Need 'Scripture' be Dull?".

The Expository Times (April-June). The first three commandments are dealt with by Dr. Maude Royden, Dr. Wheeler Robinson, and Dr. Ivor J. Robertson. "Outstanding Old Testament Problems" are handled by Dr. A. R. Johnson and Dr. W. O. E. Oesterley. A Congregational contribution is the Rev. E. C. Blackman's "The Church and the Kingdom of God: Need for Discrimination".

The International Review of Missions (April). The Rev. John Elder's "The Care of the Convert" is thought provoking. Dr. P. H. J. Lerrigo, in "Protestant Missions in Relation to the Future of Congo", tells how the Government has adopted the policy of calling the Roman Catholic Missions "national" and the Protestant Missions, except the Reformed Belgian Church, "foreign". Among other articles are Dr. D. M. Donaldson's "Intellectual Awakening in Modern Man", Miss Winifred Coate's "The Function of the Secondary Schools in Palestine", and Mr. H. L. Puxley's "An Experiment in Research at an Indian Christian College".

World Dominion (April). The Editor's "Thinking to Scale in the Missionary Enterprise" sets the tone of this issue and another valuable article is the Rev. Alexander McLeish's "Unoccupied Mission Fields". There is a further article by Kendall Gale, and other contributions deal with Tibet, China, Abyssinia, Spain, South America, Paris, Poland, German Missions, and the Congo.

The Evangelical Quarterly (April). A very valuable article is Dr. A. Lang's "The Sources of Calvin's *Instituies* of 1536". Prof. D. G. Malan writes on "Calvinism in South Africa", the Rev. W. S. Ferrie on "Kierkegaard: Hamlet or Jeremiah?", and Dr. T. L. Haitjema on "Bible: Confession: Doctrine".

Religion in Life (Spring). A number of British scholars contribute to this American Methodist quarterly. They include Dr. R. Newton Flew, Dr. Wheeler Robinson, and Dr. J. A. Findlay. There are many distinguished American scholars and preachers on the contents list, too. Sometimes the articles seem a little too short to give them scope.

The Review and Expositor (April). The outstanding article in this number is Prof. K. S. Latourette's "The Need for Missions in the New Day". Dr. G. S. Dobbins continues his series "Facing Pastoral Problems". There is a long article by Mr. H. W. Tribble on "The Doctrine of God in the Dialectical Theology".

Harvard Theological Review (January). Dr. James Moffatt writes on "An Approach to Ignatius", an article in which he discusses the literary structure of the Ignatian letters. Another long article is "The Gild of Zeus Hypsistos", the work of Messrs. Colin Roberts, T. C. Skeat, and A. D. Nock.

(April). This number contains three papers, Mr. Joshua Starr's "An Eastern Christian Sect: The Athinganoi", Mr. M. P. Charlesworth's *"Providentia* and *Aeternitas"*, and Mr. W. H. P. Hatch's "The Position of *Hebrews* in the Canon of the New Testament".

The Yale Review (Spring). A most interesting number, especially on its political side. American articles are Mr. Alvin Johnson's "The International House of Cards", and Mr. Chester H. Rowell's "A Positive Programme for the Republican Party". Mr. R. L. Martin gives a full account of "Mexican Prospects", and Gaetano Salvemini has an informing sketch of "Economic Forces in Italy". Historians will be interested in Mr. J. B. Conant's "Friends and Enemies of Learning", and social students in Mrs. Pearl Buck's "Fiction and the Front Page" and Mr. Raymond Pearl's "Multiplying Man". There are stories by Mr. Walter de la Mare and Mr. Paul Horgan, and a characteristically provocative article by Mr. H. L. Mencken on "The American Language".

The Colgate-Rochester Divinity School Bulletin (Spring). Many of the articles in this number deal with ministerial training among the American Baptists. Some striking figures are given in regard to the number of College trained men in all denominations in the United States. The Rev. E. W. Parsons continues his series on "Recent Advances in the Study of the Gospels".

Anglican Theological Review (April). Most important is Mr. R. B. Brewer's "The Influence of Greek Drama on the Apocalypse". The Rev. F. C. Lightbourn writes on " 'Double Soteriology' in Paul", and the Rev. F. W. Buckler on *"The Labyrinth"*.